EVANSTON PUBLIC LIBRARY
EVANSTON, ILL.
JAN 10 1939

THE MISSIONARY

HERALD

AT HOME AND ABROAD

DUPLICATE G.B.I.

JANUARY 1939

66162

1939

A Conditional Gift Annuity May Solve

YOUR MONEY PROBLEMS

Because:

It has provec ' income through depressions.

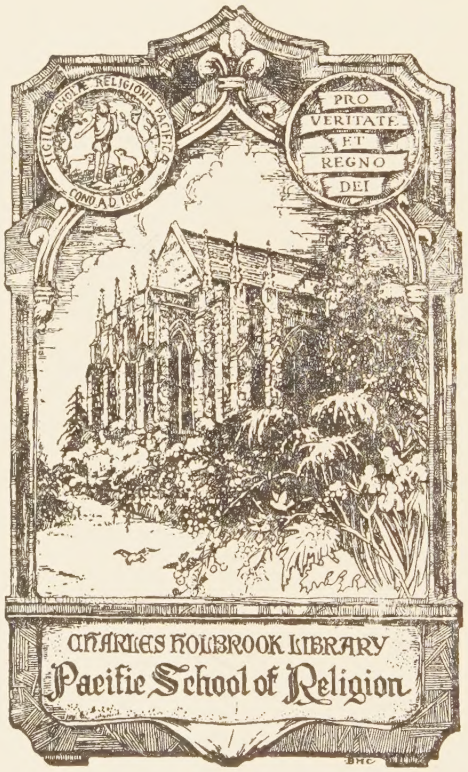
It yields (if onor that present investments in hig

There has be tyments since the Conditional Gift p

There are n d from ordinary investments.

The residue a n 70 per cent of the sum you pay f benevolent cause you specify.

The rate of i age of the donor or the beneficiary ual.



The Board of
the Congr
Christian Churches

Board of
Commissioners for
Foreign Missions

WRITE:

WILLIAM T. BOULT, *Treasurer*
287 Fourth Avenue
New York, N. Y.

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street
Boston, Massachusetts

Board of Directors

For the Home Boards:
Rev. Robert W. Coe
Rev. Warren W. Pickett
Mrs. John C. Schroeder
Rev. Harry T. Stock

For the American Board:
Rev. Ferdinand Q. Blanchard
Rev. Fred Field Goodsell
Miss Louise C. Hazen
Mr. Arthur Y. Meeker

Editorial Staff

Enoch F. Bell, *Editor*
(14 Beacon St., Boston)
John R. Scotford, *Associate Editor*
(287 Fourth Ave., New York)
Grace H. Knapp, *Editorial Assistant*

This Number

is gratefully and lovingly dedicated to the memory of the late Charles S. Bates of Exeter, New Hampshire, who for twenty-seven years and to an extraordinary degree, was used of God in keeping alive the spirit of evangelism within our missionary circles, and through whose "native evangelists" in various parts of the world, thousands upon thousands have found new hope and life in the Savior.

For portions of the remarkable story of this Christian stewardship we refer our readers to the articles by Drs. Patton and Eddy, pages 6 to 9 inclusive.

Notice

For any appeal in this number in behalf of the millions of homeless and hungry ones in China the editor must take personal responsibility. He has chosen for it a "free month" in the promotional calendar of the Boards, and yet would be deeply concerned if in any degree it deflected gifts from the regular objects of denominational benevolence. It is a plea for "extras"—for help over and above what the individual Christian gives on Apportionment toward the maintenance of his missionary work at home and abroad.

Who's Who in This Issue

Dr. Fairfield writes as the Director of the Church Committee for China Relief, 105 East 22nd Street, New York City. Gertrude Hanford is Associate in Christian Education, Nebraska Congregational Conference. Dr. Patton was Secretary of the American Board for a quarter of a century—1904–1929. Thomas Tripp is Associate Director of the Town and Country Department of the Church Extension Division of the Board of Home Missions. Rudolf Hertz is pastor-at-large of the Sioux Indian churches. Robert Chandler is missionary of the American Board in Tientsin, temporarily acting as secretary for China in the Boston office. James and Mildred Hess are on the staff of the American College, Madura, India, but just now on furlough.

All Rights Reserved
The American Board,
HARVEY L. MEEKEN, *Agent*
14 Beacon St., Boston

Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.
Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXXV **JANUARY, 1939** **No. 1**

CONTENTS

COVER. "They have made my pleasant portion a desolate wilderness." Jer. 12:10. Photo courtesy *Trans-Pacific News Service.*

ARTICLES

Thank God and Take Courage. By Mabel E. Emerson . . . 2
The Dangerous Opportunity in China. By Wynn C. Fairfield . 3
The New Year: Devotional. Materials Arranged by Gertrude L. Hanford 4
"You Sir, Have the Heart of God." By Cornelius H. Patton . 6
The Bates Pledge and Its Results. By Brewer Eddy . . . 9
Women's Work in the Local Church. By Mrs. E. E. McClintock 12
The Urbanization of Rural Life. By Thomas A. Tripp . . 13
The Financial Problem of the Indian Pastor. By Rudolf Hertz . 15
Word from Czechoslovakia 16
Survey of China Missions. By Robert E. Chandler . . . 17
Beauty Comes to the Sanctuary. Picture Spread 20
India Builds for the Future: For an Adult Program. By James and Mildred Hess 22
Boys and Girls of America: New Year's in South Carolina . . 25
Pilgrim Fellowship Pointers. By Lucy M. Eldredge . . . 31
A Sample of China's Need 35

CAMERA NEWS AND FOREIGN FLASHES. By Dorothy P. Cushing . . 27

BOOKS 33

PERSONNEL OF THE BOARDS 35

IN MEMORIAM 36

CHRONICLE 39

OUR COVER

Shows a Chinese woman sitting amongst the ruins of what was once her home. To us she is the "unknown mother," representing millions who have suffered in that terrible war-inferno.

Dejected, but not defeated, she can rehabilitate herself—and her home—if we can come to her aid.

See editor's notice in column opposite.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Thank God and Take Courage

By Mabel E. Emerson

We are passing through dark days. There have been other dark days—dark periods of history. The Apostle Paul lived in one of them. Roman imperialism, racial injustice, persecution of Christian minorities were the background of his life and work. Yet, in writing to the Corinthian Christians he said, "I never lose heart" (II Cor. 4:16, Moffatt translation). If he could carry on undismayed why can't we?

If Paul could find something to "hearten" him we can too. And we do—we take heart just because the Church is challenged by as critical a situation as it has ever faced.

As we look out over our world we realize that the only hope for a righteous world order lies in an increasing number of really *Christian* communities. The League of Nations, the World Court, Trade Agreements, Disarmament, a World Economic Conference, any other institution or organization, however important and significant, depend for their successful functioning upon integrity of character in men and nations—the *will* to bring in a world order of peace and brotherhood. The Church, committed to the way of Christ, can give the spiritual leadership and awaken the moral earnestness which the world situation requires. It can accept this challenge and save its soul.

•

We can take heart because of the ecumenical movement. The churches of the world are working together as never before. Oxford, Edinburgh, Utrecht, and now Madras! What may not grow out of these great gatherings at which the churches of the world, outside of the Roman Catholic communion, have faced common problems within and without. There is a better chance today that the Church will act unitedly as it confronts a pagan world order than there has been in many a decade.

•

We can take heart because spiritual law is at work in God's world. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Despite our failure as individual Christians and despite the too frequent failure of the Church, we know that God's spirit is at work in the world. We have seen His spirit change individual lives; we have seen it make changes in society. Our faith is increased as we think of groups all around the world which are truly "leavening the lump."

The Christian community in India is numerically small but its influence is all out of proportion to its size. Reforms in modern India are directly or indirectly the result of Christian witness, Christian leadership. The same is true of China. In Japan, Kagawa stands as a symbol of a minority which has great power, though for the time being it may be driven to the "catacombs." God's spiritual law continues to work however dark the times may seem to be.

•

We can take heart because we know that God's spirit is at work in situations which are not in accord with His Will. The Far Eastern crisis is the result of international wrong-doing of the first magnitude, in which the United States has had its share. Yet even there we can see God's spirit at work using the situation to further the "Kingdom of God." Christians (missionaries and Chinese) have been able through loving ministry in relief work to give the Christian witness to thousands who might never have heard the Word preached. Programs of adult education are reaching thousands of refugees, concentrated on deserted college campuses or elsewhere. A vast migration from the eastern provinces into China's great west is full of significance. Thousands of Christians—among them many distinguished leaders—are in that migration. This movement will make for national unity, education, social uplift. The Christian witness will be given in remote sections which might not otherwise have been reached for decades.

•

It is fairly easy as we read history to see how good has come out of disaster: the conquest of Constantinople by the Turks—the Renaissance in Europe; the persecution of the Puritans—the development of religious liberty. Can we not read the signs of our times and have faith to believe that even now God is working His purpose out, making a situation that is not His will work for good?

We can be thankful that these times challenge not only the Christian Church and Community but also each individual Christian. Margaret Slattery's latest book is entitled *Thy Kingdom Come—But Not Now*. That title expresses the attitude of many of us, whereas we should be praying "Thy Kingdom Come, beginning with me."

Our individual wrongdoing seems slight until we see the result of the same attitude on a large scale.

Let us thank God for the heart-searching that times like these force upon us and take courage as we rededicate ourselves to Christ-like living.

The Dangerous Opportunity in China

By Wynn C. Fairfield

THE most dangerous opportunity in the history of missions in China confronts the Christian church of the world today. Neither the court welcome to the early Nestorian missionaries nor the Mongol dynasty's invitation to the Pope compares in significance with the welcome which missionaries and Chinese Christian workers have won in the past year.

The Boxer year and the 1927 revolution gave some magnificent opportunities for Christian witness of forgiveness and devotion even unto death, but even these do not compare with the opportunity now before us.

For the last year and a half, almost numberless Chinese communities have seen love in action. Christianity has been interpreted, not in words, but in deeds.

•

There has been little or no time for "preaching." But every Chinese pastor who has stayed by his post in order to make his churchyard a haven of refuge while shells burst overhead and machine-guns chattered has preached a sermon more eloquent than words on the text "The good shepherd layeth down his life for the sheep."

The missionary who has turned her own house into a dormitory for refugees until from cellar to garret there is hardly room to move has taught more effectively than through many a classroom hour the meaning of that second great commandment: "Thou shalt love thy neighbor as thyself."

Thousands of Christian individuals such as these have borne witness to the reality of convictions stronger than fear and the natural desire to save one's own life. A recent letter received from a missionary on her way back to her station says:

"Foochow is yet spared the worst features of invasion, but it is the opinion of most friends here in Hongkong that our time is coming very soon—hence our haste in getting started to our own mission where we can be of some help to the people if such a crisis really comes."

This is characteristic of the spirit which has taken so many missionaries back to China to the amazement of their friends who have thought them almost crazy.

•

One of the most potent factors in this new appreciation of Christianity is that in so many places the missionaries, Protestant and Catholic alike, have been able to say:

"This food which we are giving you is made possible by people in far-away America and Europe who are moved by Christ's love to give in order that you may live. It represents not only our good-will, but also the characteristic attitude of Christians everywhere who try to follow their Lord's order to do unto others as they would that they should do unto themselves."

Christianity is personified, not only by ministering individuals in the situation of need and danger, but by those behind them in the churches who make their ministry possible.

•

This is where the opportunity and the danger come together. IF the people of the Christian churches in America make possible in even greater measure the continuation of this ministry of good-will, that ministry will be greatly strengthened.

IF we fail to provide the means by which the missionaries can meet at least the most urgent needs of those around them, the reality of our Christian living will rightly be questioned and with it the power of Christ to make men and women over into his own image of sacrificial love.

The missionaries will appear to be not representatives of a host of Christians like themselves, but simply noble individuals who themselves do their best to exemplify Christ's teachings, but who are utterly unrepresentative of the people who send them out to China.

Dare we admit by our indifference here that such a conclusion is true?

•

We Christians here in America are faced with a situation of need in China today which has had no precedent for centuries at least. War in its most awful form has changed the lives of tens of millions and left millions of them helpless victims of circumstances over which they had no more control than the people of New England had over last September's hurricane.

Now winter is fully upon the great majority of the sufferers, adding the need for shelter and clothing to the need for food. The area of suffering is steadily widening with the spread of the occupation.

More than any other people on earth, *we have the means* to save a large part of the lives that will otherwise end by starvation and exposure. Only $12 will save one life for a year and there are very few Christian homes in America that cannot find a way to save and contribute that amount or much more, IF WE WILL.

•

At its heart, this is a spiritual issue. Faced with a situation of this

sort, can we pass by on the other side?

The Church Committee for China Relief was formed because the Foreign Missions Conference of North America and the Federal Council of Churches believe that we cannot pass by and still remain Christians.

A steadily growing number of states and communities have given the same answer and formed committees, from Boston to Los Angeles. More and more individuals have responded with gifts sent directly to the Church Committee at its headquarters at 105 East 22nd Street, New York, N. Y.

•

What is now needed is that *in every church,* a group of people make this their major responsibility for the coming months and use every means possible to keep this dangerous opportunity before their fellow-members. This ought we to do and not to leave our other duties undone.

Leaflets, collection envelopes and other materials can be obtained directly from the New York office, which is also the regional office for the *Northeast,* and also from the four other regional offices:

Southeast: 703 Standard Building, Atlanta, Georgia

North Central: 140 South Dearborn Street, Chicago, Ill.

South Central: Kansas City Council of Churches, Y.M.C.A. Bldg., Kansas City, Missouri

Western: 129 West 2nd Street, Los Angeles, California

as well as from most state and city councils and federations of churches.

The New Year— Vision and Challenge

FOR THE CALL TO WORSHIP

Not for one single day,
Do I know the way,
But this I know
Who gives the day
Will also show the way
So I securely go.

—*Selected.*

* * *

Lord, the newness of this day
Calls me to an untried way;
Let me gladly take the road,
Give me strength to bear the load,
Thou my guide and helper be—
I will travel through with Thee.

—*Henry Van Dyke.*

Hymns:

Lead on, O King Eternal
Ring out the Old, Ring in the New
Spirt of God Descend
Jesus Calls Us
A Charge to Keep I have.

Scripture: Psalm 90; Philippians 3:12-14; 4:8, 13.

"You are the salt of human society. You have to save the civilization of your day from corruption. This will call for great watchfulness on your own account; for you know that salt which is insipid is useless and is thrown away and trampled underfoot. You are the light of the dark world. Your lives reveal reality to mankind. Like yonder town on the hilltop you are a beacon that cannot be hidden. . . . See to it then, that nothing keeps your light from shining out clearly in all men's sight so that they will notice the beauty of the things that you do and learn to think better of your Father God because they have met you."—From a Paraphrase of the Sermon on the Mount by G. R. H. Shafto.

PREPARATION

"Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.—Hebrews 12:1.

Reading: Parts of the twenty-first and twenty-second chapters of Anne Morrow Lindbergh's *Listen! the Wind* (the parts bringing out the overload).

* * *

We too are overloaded. Each of us. We are weighted down with useless devitalizing things. As we cross the border of the year, it is a good time to throw away impedimenta so that we may "press on toward the goal unto the prize of the high calling of God in Christ Jesus."

The Vision. Today out of all the confusion, the Kingdom of God is slowly emerging. Perhaps it has been left to this generation to discover the breath-taking meaning in the words, "Thy Kingdom come, Thy will be done, on earth, as it is in heaven." Christian people are often too busy with the near tasks to remember the goal toward which they are working—the vision of the Kingdom of God as the greatest possible dream of the Christian churches. Perhaps dire possibilities can be averted if those who know the goal and see the vision will rally

NOTE: Many chairmen of devotional committees especially in women's groups, have expressed a need for materials, arranged by themes but not given in the form of a complete service. The above materials are given in answer to this need; others will be published in subsequent issues. It is hoped that chairmen and leaders will find them useful, choosing those selections best adapted to the group and arranging them in such order as will best develop the unity of the group, the sense of God's presence and a consciousness of the challenge of new opportunities.

This month's materials were arranged by Gertrude L. Hanford.

heir forces and off-set the forces of ate and death.

* * *

o be alive in such an age
With every year a lightning page
urned in the world's great wonderbook
Whereon the leaning nations look . . .
o be alive in such an age!
o live in it!
o give in it!
Breathe the world-thought, do the world deed,
Think highly of thy brother's need.
Give thanks with all thy flaming heart,
Crave but to have in it a part—
Give thanks and clasp thy heritage—
To be alive in such an age!

—*Angela Morgan.*

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God . . .
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken,
All that I ask—you keep the faith unbroken!

—*J. D. Templeton.*

God, let me be aware:
Let me not stumble blindly down the ways
Just getting somehow safely through the days
Not even groping for another hand
Not even wondering why it all was planned
Eyes to the ground, unseeking for the light
Soul never aching for a wild winged flight
Please make me eager just to do my share
God, let me be aware.

God, let me be aware,
Stab my soul fiercely with another's pain
Let me walk seeing horror and stain
Let my hand, groping, find other hands
Give me a heart that divines, understands.
Give me the courage, wounded, to fight
Fill me with knowledge, drench me with light
Please make me eager just to do my share
God, let me be aware.

—*Miriam Teichner.*

Dedication. As the New Year opens may we pledge ourselves to do what we can this year to help bring in the glad day of the Kingdom. "But seek ye first the Kingdom of God and His righteousness." Let us think of the program which lies before us. How all the Church's endeavors are related to the Kingdom, the Christian nurture of children and youth, the work of missions, of economic justice and peace. What is our part? How can we accomplish more this year keeping ever before us the shining goal?

We know the paths wherein our feet should press,
Across our hearts are written thy decrees,
Yet now O Lord, be merciful to bless with more than these.

Knowledge we ask not—knowledge thou hast lent,
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed!

—*John Drinkwater.*

"I will live one day at a time. I will adjust myself. I will be happy. I will take care of my body. I will improve my mind. I will be agreeable. I will have a program. I will not be afraid."—*Dr. Frank Crane.*

"Let me be a little kinder, let me be a little blinder
To the faults of those about me; let me praise a little more;
Let me be when I am weary, just a little bit more cheery,
Let me serve a little better those I am striving for.

"Let me be a little braver when temptation bids me waver,
Let me strive a little harder to be all that I should be;
Let me be a little meeker with the brother that is weaker,
Let me think more of my neighbor and a little less of me."

—*Selected.*

Our Reliance on God. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Isaiah 40:31.

"Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." Psalm 37:5.

"Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear.

"I, the Lord, am with thee, be thou not afraid!
I will keep and strengthen, be thou not dismayed!"

Resting on His promise, what have we to fear?
God is all-sufficient, for the coming year.

—*F. R. Havergal.*

Each man is Captain of his Soul
And each man his own Crew,
But the Pilot knows the Unknown Seas,
And He will bring us through.

—*John Oxenham.*

"Do not pray for easy lives. Pray to be stronger. Do not pray for tasks equal to your powers. Pray for power equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."

—*Phillips Brooks.*

Prayers: "Use us, Lord, in the building of Thy Kingdom. Any place in which Thou canst use us is the place we want to fill. We are poor but Thou canst enrich us, empty but Thou canst fill us, weak but Thou canst baptize us with Thy power. Amen."

* * *

These are the gifts I ask of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And for the hours of rest that come between,
An inward joy in all things heard and seen.

—*Henry Van Dyke.*

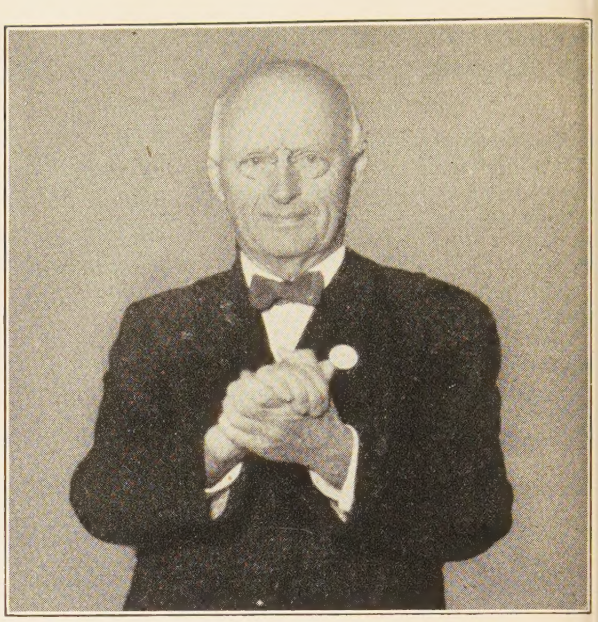
上帝之心樂善

"You Sir, Have the Heart of God"

By

Cornelius Howard Patton

The story of the spread of the Gospel through the remarkable giving of Charles S. Bates



Charles S. Bates shakes hands, Chinese fashion, with his brethren across the seas

IT was on a day in November, 1911, that a middle-aged man of sturdy build and with a benevolent face, hitherto unknown to me, walked into my office at 14 Beacon Street and said that he had been doing pretty well in his business of late and would like to make a special gift to the American Board.

He understood I had recently returned from an extended trip through Africa and thought I might be able to suggest some object in one of our African fields. I found that, as a result of a deep spiritual experience of conversion, he preferred to have his money applied in an evangelistic way.

•

"I am interested," he remarked, "in those who have never had a chance, the millions of people who have never even heard of Christ. I believe in education and medical work and all the practical things you are doing, but I feel that the real, deep-down need of these people is Christ; and I want my money to go in a way that will make Christ known and accepted to the largest possible number."

Needless to say, I was tremendously interested, and recognized that his point of view was as vital as it was unusual in an age so largely given over (so far, at least, as Christian business men are concerned) to the social and practical aspects of the Christian enterprise.

This was my introduction to Charles S. Bates, who for twenty-seven years I have known in the intimacy of a Christian fellowship which I cherish as one of the rich experiences of my life.

•

In this story I must confine myself to his remarkable achievement in the realm of giving—how, under the leadership of God and through the instrumentality of the American Board, he was enabled to transmute his hard-earned gains into the wealth of the Kingdom of Christ.

On the occasion mentioned above I learned that he was, in a small way, a manufacturer of shoes; but he gave me no clue as to the amount he wished to invest in our evangelistic work. I thought at once of the need of salaried native evangelists in our West Central Africa mission.

Only a few weeks before I had returned from that field which seemed to me ripe for the harvest. I had been accompanied on the trip by Dr. Frederick B. Bridgman, of Natal, one of the ablest men ever sent out by the American Board.

We had early come to the conclusion that the mission was making a serious mistake in depending mainly upon the voluntary and largely undirected and untrained witness of their lay converts for the spread of Christianity among the great Ovimbundu tribe, the theory being that if the converts were given the rudiments of education and taught some useful trade, they might be depended upon to settle in the villages, make themselves indispensable, and use their Sundays for preaching the Gospel.

I cannot go into the details of the argument, but the plain fact was that, after thirty years, little progress was being made, and that some of the Christian groups were in a sorry condition for lack of a trained ministry devoting itself exclusively to the task. Dr. Bridgman and I urged the early employment of such workers as could be properly schooled, and the mission agreed to

try the experiment should sufficient funds be forthcoming.

•

If ever in modern times there was a man sent from God it was Mr. Bates, as the truly remarkable growth of that mission attests.

I outlined the situation and asked him if he would like to put ten evangelists into the Angola field.

"How much would it cost?"

"Well," I replied, "money goes a long way out there in Africa, and I think $50 per annum per man would be enough—$500 in all; but you should understand," I added, "that you would need to keep this up year by year, as the Board has no funds for such a venture, and we should not take such a step unless we mean to keep on the march."

"I understand," he replied, "and I will gladly assume the entire expense. And now have you anything else in the same line?"

"Well, yes; Dr. Lawrence, in our East Africa Mission, is keen on starting new work across the Sabi River, an extensive area I traversed with him on this same trip; I think another $500 would make this possible."

"Agreed," said Bates; "and now what else?"

About this time I began to realize that I was dealing with an unusual man. I told him of Dr. Bridgman's interest in the more than a hundred thousand "raw natives" in Johannesburg, of Maxwell's needs at Mapumulo, in Natal, of the wonderful success of Dr. Jeffery at Aruppukottai in South India.

He said he would like to put $500 in the hands of each of these men, and handed me a check already made out for $2,500. I should add that the same day he left a generous check at the office of each of the other mission boards having offices in the Congregational House.

This was but the beginning. Here was a clear-headed business man who of his own initiative proposed to expend $2,500 a year as long as he lived for the telling of the Good News in the far away places of the earth. The significance of the thing was not lost upon me.

The next morning I called at his office to express further appreciation and to place him in touch with the missionaries who were to handle his gifts.

The resulting correspondence opened a great new world to Mr. Bates' mind, and from that time on he determined to manufacture shoes primarily for the purpose of proclaiming the Gospel of Jesus Christ.

The following summer he sent $1,500 to Dr. Sanders to establish a press at Kamundongo for the spreading of "the words" in the Umbundu tongue.

This he named for his sainted wife, "The Sarah Bates Press." A few months later he built a chapel for the outcaste people of Ahmednagar, in the Marathi field of India, under the charge of Dr. Henry Fairbank, and at the same time sent $700 additional to Dr. Bridgman and also to Dr. Jeffery, from whom he was receiving good reports.

•

And so it went, each year his gifts keeping pace with the growth of the work, and the new fields which were being entered. Once I expressed the fear that he was impoverishing himself by his generosity.

"You needn't worry about that," he said, "The more money I give to the American Board the more I seem to make."

Most of those who know about Mr. Bates' work think of him in connection with China and the Reverend Watts O. Pye, of Shansi. I had some difficulty in interesting him in that country, on account of a prejudice he had formed from observation of the Chinese in America.

But I gave him Bishop Bashford's book to read, and he finally said he would put $2,500 a year into that land. I suggested that we divide it into five equal portions and that he authorize me to write to as many missionaries, not promising the money, but asking them what they would do with a five hundred dollar annual grant for new evangelistic work.

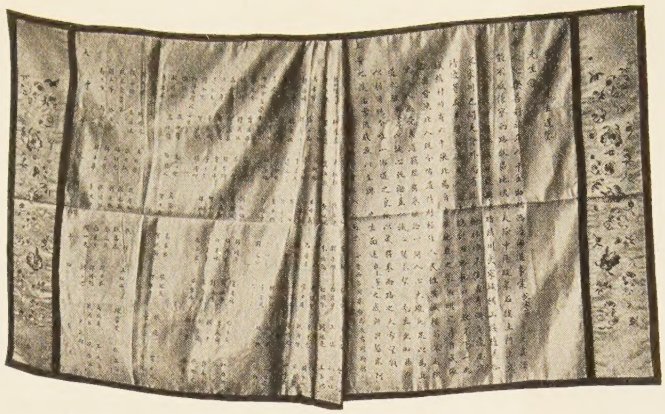
He thought that would take too much time; he wanted his money to get to work at once. I urged that this might prove to be a highly strategic advance, and that it would pay to study the situation with some care.

He consented, and I wrote that very day to five prominent missionaries scattered through our four China missions, including Dr. Pye.

One of them replied that he did not approve of the scheme, and that the money should be spent on education. Three replied enthusiastically, outlining definite plans. Watts Pye told in glowing terms what he could do in Shansi with $500, and then, characteristically, added, "But let me tell you what I could do if I had $1,000 for new evangelistic work."

He then outlined a plan for occupying five cities in the northern half of the adjoining province of Shensi, where the Gospel never had been preached, aside from his own occasional explorings, and where he found the people extraordinarily well disposed toward Christianity.

Two months later, when Mr. Bates read these letters, he said: "Go ahead with the China plan, but take the $500 we had in mind for the man who couldn't use it, and give it to that man Pye."



The Banner sent by 680 men of Shansi and Shensi

That was the beginning of the notable evangelistic development in Shansi and Shensi of which the readers of the HERALD have been kept informed; and it was the beginning of a correspondence between Dr. Pye and Mr. Bates which, for spiritual insight, missionary strategy, and ideal relationship between the man at the front and the giver at home, I have not seen equalled.

•

A few years later, when Mr. Pye returned on furlough, he presented Mr. Bates with a beautifully embroidered nine-foot silk banner, containing a message of gratitude from 680 men of Shansi and Shensi who had been brought to Christ and who had joined the Church as the result of his gifts.

It was this message which, in Chinese characters, contained the words: "You Sir, have the heart of God." And this was but the beginning of the spiritual harvest reaped under the hand of Dr. Pye.

In all, Mr. Bates assumed the support of 262 native evangelists, working for the most part in virgin territory.

In 1913, being in poor health and ordered to take a rest in California, he came to the Board rooms and left $5000 in Santa Fe Railway bonds, by way of "protecting" some of his commitments, in case of his sudden death.

When, upon his return, the bonds were returned to him, he said, "Oh, you can keep those and use them for your regular work."

Once I ventured to remind him that he had materially increased the scope of the Board's operations, and that, in the event of his death, it might not be possible to include all he was doing in the regular budget.

"I have thought of all that," he replied, "and in my will I have provided for the continuance of the work for a period of ten years." About that time I drew from him the fact that he was not spending more than $3,000 a year on himself.

•

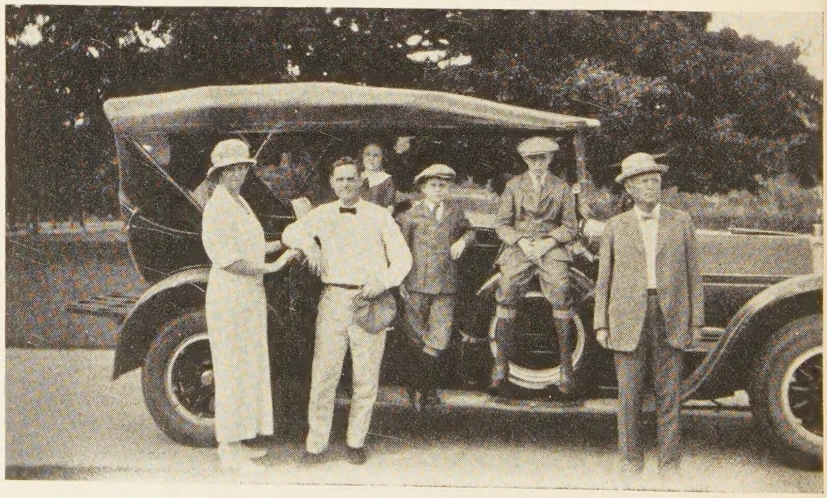
In all my experience I have never known a giver like Mr. Bates. Nor have I known a happier Christian. The reports—letters from the missionaries who handled his Kingdom investments, and his meeting with the missionaries when they were home on furlough were an unending delight. His relations with Dr. Pye were of the tenderest sort.

The fact is, this quiet business man has been instrumental in bringing about a distinctly new emphasis upon direct evangelistic effort throughout the fields of the American Board.

•

This story should be widely known in our churches. To my mind, its telling would accomplish more than a thousand sermons on stewardship or on benevolence. Few, of course, can give on the scale of Mr. Bates, but his spirit and his scale of values as to the use of money can be followed by us all.

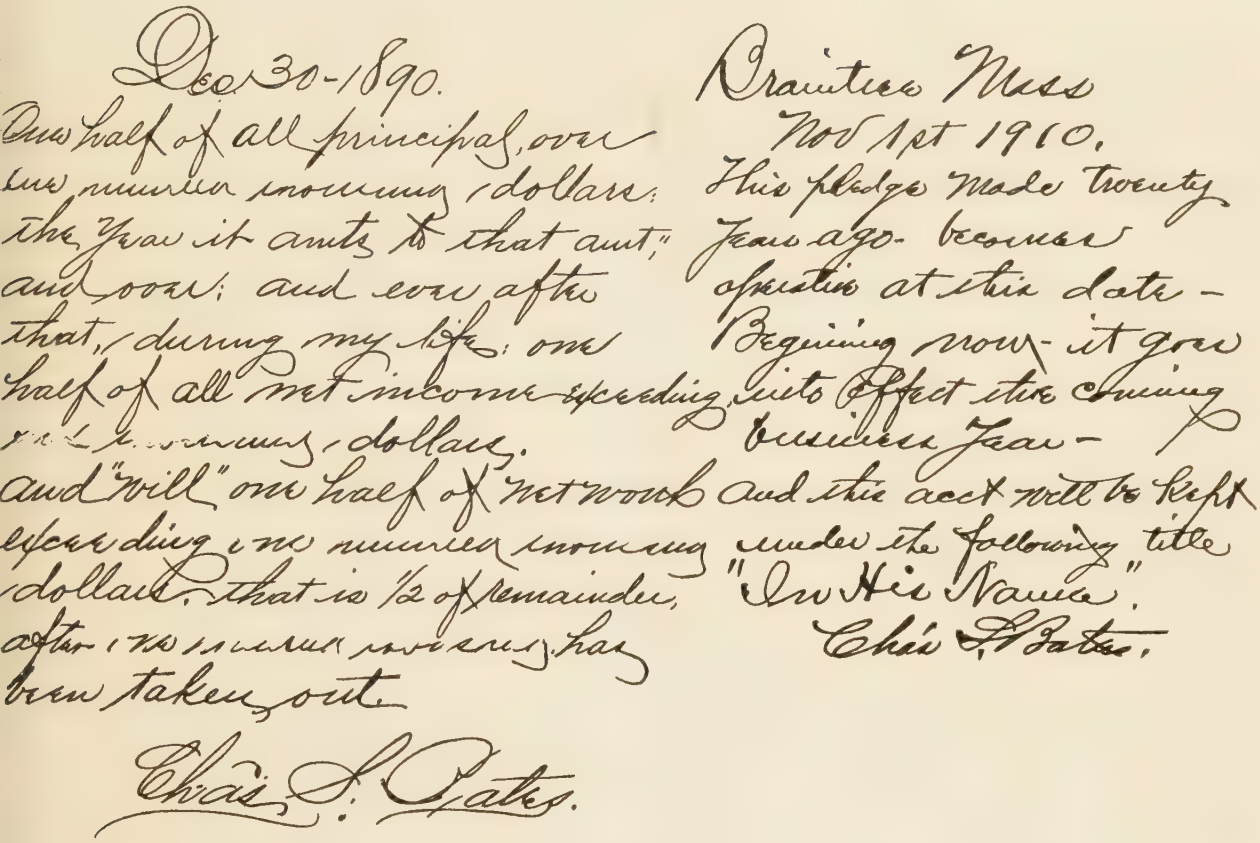
Charles S. Bates was a world Christian in the truest sense. Simple in his faith, conservative in his theology, accurate in his business methods and ideas, when it came to the expression of Christian loyalty, gratitude, and love, he was a man of the broadest gauge. Those Chinese converts were exactly right when they said: "You Sir, have the heart of God."



Mr. Bates, right, with Dr. Brewer Eddy's family in Hawaii in 1924

The Bates Pledge and Its Results

By Brewer Eddy


Dec 30-1890.
One half of all principal, over
one million incoming dollars.
the Year it amts to that amt,"
and over: and ever after
that, during my life: one
half of all net income exceeding
one million incoming dollars.
and "will" one half of net worth
exceeding one million incoming
dollars. that is ½ of remainder,
after the million incoming has
been taken out
Chas L. Bates.
Braintree Mass
Nov 1st 1910.
This pledge made twenty
years ago- becomes
operative at this date -
Beginning now- it goes
into Effect the coming
business Year -
and this acct will be kept
under the following title
"In His Name".
Chas L Bates.

THIS document records one of the most significant decisions in behalf of the American Board.

Here is its story.

A young man of eighteen was talked to by a devoted Sunday school teacher about his soul, and was told he could never be happy until he found his right relation to Christ as his Savior. He began to read his Bible and to pray.

The young man left his shoe business in Massachusetts and entered the retail shoe business in Tennessee and Virginia, and one night in his room over the shoe store his prayers were fully answered and he entered a new experience as an active and devoted Christian.

Returning later to Massachusetts where he built up a successful business, he accepted the responsibilities of church membership and leadership: was a deacon for thirty years, a Sunday School superintendent for twenty-five, and later a member of the American Board's Prudential Committee for nine years.

A tither from the beginning, at the age of thirty he made an important decision and wrote on a page of his personal ledger the above agreement with God.

The decision became one of the dominant influences of his life. Money making had a new purpose. When a round sum had been reached by definite inventory for his personal estate he pledged to divide his income and profits fifty-fifty between his gifts in Christian service and the needs of himself and his family.

The right-hand side of the above memorandum now thrills with deep meaning. His estate had reached the capital sum determined twenty years before, and the pledge went into effect for the following business year.

Strangely enough, just at this time his missionary interest was increased by his service as a steward in the African section of the "World in Boston" with its impressive display of missionary progress and its

colorful "Pageant of Light and Darkness."

Rev. Henry Neipp, a returned missionary from Africa, gave daily talks in the Africa section, demonstrating the spiritual opportunities and activities of missionary life, and of course Mr. Bates heard this story of opportunity over and over.

The sequel to this experience is related in Dr. Patton's article.

Mr. Bates was informed of many valuable young men and women, graduating from mission schools, who were returned to lines of business effort, but whose lives might have been invested in Christian evangelism had support been available.

He therefore centered his attention upon the support of evangelistic workers and, as a business man, he naturally required the exact names of the workers under this plan, the location of their work and, at the end of each year, the definite results that had been secured.

He never asked for hasty results nor had any superficial theory of Gospel preaching. He knew that full change of character would require education, improved community spirit, and perhaps a rising standard of living in every Christian group or community, but he left hospitals and schools and other practical lines of service to others.

He offered to give Christian preachers to groups of inquirers who might be trained in Christian ways of life and thought, for the nearest approach to definite results would be found in members of such groups who would thence be brought into church membership.

The missionaries who guided his workers were never asked to hasten the process unduly. The usual inquirer must have at least six months of Bible training, more likely an entire year. Possibly another year would pass before the applicant for church membership, sometimes called a covenanter, would be baptized as a member of Christ's church.

"There can be no harm in keeping my records in terms of these definite decisions as proved by baptism," Mr. Bates used to say.

●

His close personal concern for and correspondence with his missionaries on the field became his deepest life interest. Those of us who knew him through all these years saw the volume of letters pouring in from around the world.

He often consulted persons who knew conditions on the fields. He consulted his ledger and saw how far his stewardship led him. The number of workers supported by him grew from year to year. Various periods of great encouragement appeared in different fields.

He was at work during the period when the income of the Board more than doubled and the working forces were expanded. He was at work during the days of the "merger" and during the great Depression.

His own financial losses made it necessary for him to seek a partner in his interests. He found a devoted layman who, like himself, believed in Gospel preaching and in the necessary decisions leading to a changed life. Together they carried this work, though there were periods of sharp reduction in the total costs.

In the spring of 1937 when Mr. Bates was able to summarize the results for the calendar year 1936 and the results of about twenty-four years of stewardship investments, he suggested the following summary of recorded conversions and new church memberships:

China	27,994
Africa	16,170
India	9,433
Japan	6,000
Total	59,597

He appreciated the inadequacy of mere figures to represent accurately the actual results in the spread of Christian ideals and the increasing number of transformed lives.

Those of us who have served the Board for more than a score of years know quite well that the "Bates Plan" probably secured more definite commitments for new church members in mission fields than would ever have been possible without his support, offered precisely at the strategic moment.

He often expressed the conviction that he had become a specialist in what he regarded as the most important single step that could be taken by any new Christians anywhere in the world. He was deeply concerned at the number of churches in our denomination in this country which could not record a single new member on confession of faith.

Now and then he would address large groups of laymen, urging that thought be given to this strange condition. He often suggested a plan in the rough, hoping that each pastor would gather a group of ten laymen about him for a little training, and then have these give their witness to the value of Christian discipleship to those about them who were not church members.

Sometimes he tried to describe a vision of several thousand pastors, with ten times that number of laymen in coöperation with similar groups in every denomination, all actively at work for Christ, to lift our experience of church membership out of the ordinary, out of routine, into a glowing experience of "new life in Christ."

He knew this experience would be more difficult on the mission field, because of the lack of encouraging environment, prolonged experience, and a clear experience of what Christian life might be. He felt that he had restored an evangelistic emphasis that missions of the modern day had lost.

He never forgot the complete change in his own life purpose that had come to him "in that room over the shoe store."

In all these years it is highly probable that Mr. Bates had "never seen the face, nor heard the voice, nor clasped the hand of even one" of those brought to Christ through his gifts, but he entertained missionary leaders and followed the spiritual results of his investment in every field where these gifts had been placed.

When embroidered banners came from some of his fields in China with hundreds of names offering gratitude for what they had found in Christ, tears came to his eyes from a full heart. Photographs of groups of his own workers or groups of new church members gave him deep joy.

He would have liked beyond words to visit the mission fields but as he was an abnormally poor sailor the nearest he came to doing this was in meeting the Chinese, Japanese, and Filipino Christians, in Hawaii where he went with my family in 1924.

•

Many years ago I shared an afternoon with Mr. Bates in a rowboat on Lake Winnipesaukee. While we drifted near the shore Mr. Bates took out his pocket notebook and for more than half an hour we prayed together audibly for every one of the missionaries who were guiding his workers, and for that long list of workers, mission by mission.

"I cannot pronounce their names," he said with a gentle smile, "but surely God must know the men and women I have in mind."

The last time I saw Mr. Bates was in a sanitarium near Boston.

"My only task in these days," he said, looking from the window, "is to try to make more real the presence of God in my life and in His world. The increasing feebleness of my body doesn't stimulate my spiritual life. I wish it would. But I have tried to increase my effort to see God in His world, yonder in the trees, in the lives of these people in this institution and in His Kingdom around the world. He knows I have tried to serve Him. How greatly I hope that the gifts of these years have not been in vain."

Kneeling, I placed my hand on Mr. Bates' arm, and prayed that he might feel God's presence in these days of declining strength.

If ever a man deserved the special blessing of God and an open line of rich communication between his soul to that of the Eternal it was Charles S. Bates.

•

He sought little for himself through life. His personal expenditures never expanded, as most men's do. His interest was not frittered away on many lines of activity. He believed there was room for a specialist in investing gifts of stewardship where they could count for souls made alive in Christ.

Nearly 60,000 "converts"—what a burden of purposeful prayer these laid upon his heart! What clear incentives these added constantly to his own sacrifice and devotion.

•

No friend of the Board would believe that all its supporting churches and individual friends could follow the example of this one giver. That would overbalance the wise and broad work developed through the years. But no friend of the Board can fail to give thanks to God for this life of concentrated and consecrated devotion that has now come to a close.

His was the most significant investment in terms of money and in definite spiritual results made by any one devoted life in this present century of the Board's history. Lines for such investment will always be open in God's Kingdom. There should be tens of thousands of friends to whom the principles of exact and earnest stewardship should become more appealing through the story of this man's life.

Those of us who have known him best will probably always think of him in terms of that phrase, "fifty-fifty for God's Kingdom."

Mr. Bates playing golf in Hawaii

Women's Work in the Local Church*

By Mrs. E. E. McClintock

"WOMEN'S work is coming back! Don't tell the younger women I said so—but it's true; women's work is coming back!"

This was said to me exultingly a short time ago by a woman who had been very active in W.B.M.I. and is still a source of power and inspiration to us.

The pattern of women's work in the church has been changing. Two clear lines from the basis of this newer pattern are: that the women's organization shall include *all* the women of the church; that their activities shall undergird *every* phase of church life and work.

In this all-inclusive pattern the Christian *out-reach* occupies today, as it always has, a place of first importance; I should estimate that between sixty-five and seventy-five per cent of all the women's activities are related to the world-wide mission of our church.

They devote from two to eight programs a year to the current study themes; in many churches small study groups or Sunday morning classes give much additional time to these themes. Our ministers might well strengthen the foundation for this study by discussing with their women's groups at one meeting the basic reasons and motives for the missionary enterprise.

A study of the books and pamphlets prepared for the Madras Conference; the findings which will come from that great meeting; and a non-technical review of such books as *Theology for Christian Missions*, or *Working Faith for a New World* by Hugh Vernon White will accomplish this purpose. Certainly every group should study that brief masterpiece of Dr. J. C. Bennett's —*Christianity and Our World.*

*Extracts from her address at the Wichita meeting.

In addition to general programs and intensive study groups we need occasionally an enterprise that will challenge the whole church or the whole community. I have recently seen the programs and publicity used in one city for an interdenominational "World's Fair of Nations" which included lectures, seminars, exhibits, teas and dinners, story hours, plays, and other features. The whole set-up was on such a high level and dramatized in such ingenious ways that it could not fail to educate and inspire everyone who attended; and the attractive publicity made every one *want* to attend.

As to giving, our women need: a better understanding of the benevolence apportionment and its uses; an interest in some specific piece of work which shall typify to them the outreach of our whole church enterprise; a re-study of budget planning and raising to be sure that our methods are both statesmanlike and ethical, and a greater participation in this planning and raising.

The work with children can in most churches be greatly strengthened. Our world service materials, which are of highest caliber, should be made easily available to our teachers and frequently called to their attention.

The reading books for children of all ages published by the Friendship Press should find a place on a "browsing table" in the children's room of every church. Many parents would be glad to know of these attractive books and if familiar with them would use them in home reading and for gifts.

One teacher brought these books to the attention of the curriculum committee of the public schools of her town with the result that many of them were listed as supplementary reading and copies placed in the school libraries of the grades and the high schools.

But even more than materials we need Sunday School teachers whose vision goes beyond their classrooms and whose passionate desire to help send the Christian message throughout the world will be contagious.

We should also be familiar with the social science studies in our public schools. There are often opportunities to relate our world friendship activities to the current activities in the public schools.

May we through our study and worship, through our own enthusiasm and example, lead our children to see that "we all belong to one tribe," in the words of the child in Mabel Shaw's fascinating book, *Treasure of Darkness.*

The child was born while the mother and father were on trek through an African jungle. The mother died in giving birth to the child and the broken-hearted father carried the baby girl to a Christian orphanage.

The book tells of the early years in "the life of this radiant, joy-giving child."

"Why do we say 'Our Father' when we pray?" she asks her teacher one day as she comes out of chapel service. "Is he your father, too?"

"Yes, Mary, He is my Father."

"And the father of all those boys and girls? And all those people in the forests and the villages beyond?"

"Yes, Mary, He is the Father of all of them."

"And of the people in India and China and England and America and all the islands in all the seas?"

"Yes, Mary, He belongs to every one."

"Why, then," says this child-of-the-shining-eyes, as she stops to grasp the great truth that has suddenly come to her—"we all belong to one tribe, one family."

The Urbanization of Rural Life

By Thomas Alfred Tripp

While country life retains a distinctiveness all its own, here is an increasing urbanization of wide areas of rural culture, a way of life developing as a natural outcome of the growth of cities, which, with over half the population and three-fourths of the wealth of the nation, tend to mold behaviors and dominate thought and cultural patterns.

The metropolis communicates its strength and its weakness to our whole civilization; it saps the vitality of rural society, consumes the results of farm labor, soil fertility, countryside spirit, and like a giant ogre devours the finest farm youth.

If this were all it would not be so bad, for the city, able to organize men, wealth, and machines to produce and distribute the results of science, discovery, and work, gives its own people and rural folk many of the good things of life.

•

But the urbanization process eventually develops traits which are fatal to itself and to the civilization in which it exists. It usually accompanies the fall of civilizations.

As in ancient Rome, Alexandria and Antioch, with their great populations and "with their rabble fed by the state" from wealth drawn out of the soil, so in the modern city tremendous social forces are at work which radiate out "from Fifth Avenue to farm" destroying country life on a scale as ruthless and impersonal as a hurricane.

Rural life feels the effects of the city in very practical ways. In the first place, urbanization detaches people from the land. The cityward trend draws folk by the millions to tenements and apartments until vast sections of the population never know the thrill of ownership or the art of growing things.

Even the farmer loses his farm and becomes a roving tenant or migrant laborer largely because of the city. Through a lack of parity between agriculture and industry the farmer finds it increasingly impossible to own the land he tills. Urban speculators and investors out-bid him for the acres that must be his if he is to be a real farmer.

•

This process has proceeded until America is fast becoming a nation of landless people. Over 40 per cent of the farmers in this country are tenants and 52 per cent of the equity in the land is possessed by non-farmers.

In six great middle western states—the two Dakotas, Nebraska, Iowa, Illinois and Oklahoma—over 71 per cent of the equity in the agricultural land belongs to others than the farm operators. Insurance companies, banks, corporations and individuals in the cities hold a major interest in our basic national resource, the soil, in a system which is largely one of absentee landlordism. (See footnote on page 14.)

Landless farmers lose interest in their communities and churches. They say they do not know how long they will stay so they withhold support from local causes and the rural parish which exists for their spiritual welfare suffers.

In the long run the landless farmer moves too often, becomes poor, loses his appreciation of the soil and ceases to have a normal contact with rural life.

Secondly, urbanization hinders the normal birth rate. Children are born in the country in sufficient numbers to keep the population growth at a healthy pace. Birth rates in the cities are not sufficient to maintain their population at a steady level.

•

In every state excepting Connecticut farm families more than reproduce themselves but in only seven states—Utah, Arizona, New Mexico, Michigan, Pennsylvania, Rhode Island and Maine—do the cities with a population from 2500 to 100,000 have enough births to prevent a declining population.

Utah is the only state where a metropolis of over 100,000 reproduces itself.

A Tenant Farm near Primghar, Iowa

Urban life is not friendly to family. Children are in the way in the city. Working mothers are handicapped by babies, rent is too high to make possible sufficient room for them and there is no place for them during the evenings when parents go out for city forms of recreation.

Marriage is entered into later in urban life and there is not time for many children to be born before the mother is too old. Excepting where there are large numbers of people holding a religious theory of procreation, such as that of Catholics and Mormons, or a high percentage of newly arrived immigrants, the city birth rate falls as the urbanization process increases.

A falling birth rate is not a matter for alarm, though a declining population would be. America still has plenty of people and their number increases, thanks to the farms.

•

Eventually, possibly by about 1960, an optimum population will be reached in America and, normally for countries of the age of this one, there should be a slight decline and then a steady vital rate.

The country will be better off with a given population to which its agriculture, industry, schools, churches and other institutions may adjust themselves and know what to expect from generation to generation.

•

However, if the urbanization process should continue to dominate the culture and reach ever further into village and farm life until the low city birth rates become the pattern of rural life, the population would decline to an alarming degree.

Cities would become decadent, the wilderness would return to large farming areas and agricultural society would decay. Other peoples would take over the continent and, while their use of this country might be as good as any, our hard-earned civilization would be no more.

All of this may not happen and could not in the immediate future, but such is our prospect if the present trend of urbanization continues.

Finally, centralization is a characteristic of urbanization. Concentration of political power and wealth already are to be seen as the complexity of city life increases. Dictatorships elsewhere and a stronger government here are commonplace evidences.

It is not a question whether such trends are good or bad. They seem to be necessities. Is it either that or chaos in an urbanized world in which the complexity of society, business and industry are all a part of the everyday scene, beginning in the metropolis and reaching out more and more toward the hinterlands?

The churches, both rural and urban, have a stake in what is happening. The city church is in the midst of the process and the rural parish is not isolated from it. Neither can stop the urbanization of our world.

The movement from the land to the city must continue as long as the country produces the people and the city does not. Birth rates in an urbanized culture will fall and there is no remedy for this condition.

Centralization is a necessity in a society of growing complexity. The only hope is that these processes may be controlled and directed into the right channels, or better still, that it may be possible to so condition and redeem the urbanization process that good, not evil, may come from it.

•

Obviously, this is the business of the church because the Christian message is the only one which has the power of redemption.

The situation calls for a careful study of the modern city and its influence. It demands close cooperation by rural and urban churches and an understanding sympathy between them.

A Footnote by Mr. Tripp

It is not suggested that absentee landlordism is always bad, though it often is. The reader is referred to a suggestive article entitled, "New Life for a Million Acres," *The Reader's Digest*, December, 1938, for a description of the land policy of one large insurance company.

The Financial Problem of the Indian Pastor

By Rudolf Hertz

Superintendent Mossman, who for many years was in charge of the government activities on the Standing Rock Indian Reservation, once pointed out in a public address that Indian pastors usually work in their own home communities. Everybody knows about their sins from childhood up, and they must indeed show definite proof of a change in their lives before people will listen to them.

This is the first great barrier an Indian must overcome before he is acceptable as a leader in church work. No doubt, this primary requirement of giving evidence of his faith has been a great incentive to young men. It has helped them to become active laymen in the church and to study the Bible correspondence courses formerly sent out from Santee.

But the difficulties are by no means over when one of our Dakota churches calls such a young man as its pastor, or when the Native Missionary Society sends him to a church supported entirely by missionary gifts of the Indian churches.

He now has to assume the responsibilities of leadership. He is expected not only to preach on a text which he himself has chosen, but to be able to explain any Bible passage and to answer any question even remotely connected with the Bible.

Can the Devil do any good? Where does the Devil live? From which of the sons of Noah do the Indians descend? Did Noah take any fish into the ark? These are some of the puzzling problems he is expected to solve with the authority of a doctor of divinity.

Organ or no organ, he is supposed to lead the singing—and how many of them can sing! The white women of the Eagle Butte Church prepared the meals for the preachers' institute this fall, but all work ceased when, after breakfast, the pastors sang their morning hymns, with Philip Frazier leading and Percy Tibbets, Clayton Hold, and many others joining the harmony of voices.

Since he is a pastor, not just a preacher, he also does much calling among his widely scattered members, and in these days, that means he must have a car.

Unfortunately, the church members only too often expect him to feed them, especially after the Sunday morning services. The meetings of the Y.M.C.A., which is the Indian men's organization, and of the women's society, in which the pastor's wife is, of course, a leader, are another drain on the family larder.

People attend church in overalls, but the pastor is supposed to wear a suit. Furthermore, the church leader should and wants to keep his home above the average. He tries to keep informed himself and to give his children the best of advantages.

All this costs money, more money than the average Indian family receives. But, as a matter of fact, the Indian pastor of today has a lower income than almost any member of his congregation.

Formerly the government furnished these Indian missionaries rations in addition to the house and salary provided by the church. Some of the Congregational Indian leaders, men like Thomas Blueyes, Truby Iron Moccasin, and Clayton Hold, had accumulated some property, cattle, horses, etc.

But during their years of active service, when they moved from one place to the other, they had to supplement their meager salaries from their private resources until they were exhausted. Then came the dry years, so that today, none of our pastors, young or old, has any productive property. All they have left is land, and that, at present, is valueless.

An Indian Pastor and his wife make ready to feed their flock

Their members are practically all living on relief. They receive $45 a month, mostly by working on projects. But not the pastor. He has an income, small though it may be. The relief people must, first of all, employ those that have no income whatsoever. If, in addition, the pastor be working in a community away from his home—though he be well known there—his chance for getting on the relief rolls is mighty slim indeed.

Even if the government folks are willing to hire him, he still has to face the feeling of the Indians that he is an outsider; they want all the jobs to go to local people. At the best, he can boost his total income to $45 a month.

This is not enough for his needs, and too often, he is trying unsuccessfully to make both ends meet on the $15 to $30 salary—few receive more than that—which church and mission pay him.

In other words, the pastor faces an impossible economic situation. His salary is inadequate. His congregation lives on relief—and sometimes on him. Land is unproductive. In most of the gardens nothing but grasshoppers and beetles grew this past summer. Other work is not available.

These grim economic facts induced the pastors of our twenty-five Indian churches at their meeting this fall to appoint a committee to confer with the authorities in New York. They met Secretary Brownlee and Mrs. Elbert A. Read of Shenandoah, Iowa, a member of the board of directors of the Board of Home Missions, at Wichita and put before them an urgent request to raise the Indian preachers' minimum salaries to $45 a month, the minimum set by the relief people.

They do not want special privileges, they do not want luxuries, but they do feel that a pastor must have sufficient salary to pay his bills and to do his work.

Word from Czechoslovakia

On September 19th, on behalf of the Auburndale Missionary Conference of the American Board, Secretary Clark sent the following cable to the Secretary of our Czechoslovakian Churches:

CONFERENCE OF MISSIONARIES AND OFFICERS OF AMERICAN BOARD REMEMBERED CZECHOSLOVAKIAN CHURCHES ESPECIALLY IN PRAYER THANKING GOD FOR YOUR CHRISTIAN WITNESS AND PRAYING THAT YOU MAY HAVE A DOUBLE MEASURE OF HIS SPIRIT IN PRESENT CRITICAL DAYS.

s/ Your Brethren in Christ.

To this he received the answer given herewith:

I am in possession of your cablegram and your letter of the 19th and the 20th of September respectively, and in the name of the Council of Jednota Ceskobratrska I beg to express to you our cordial and sincere thanks, especially for your cablegram which was to us a great comfort and solace in those days of affliction, in which we anxiously were awaiting the coming events.

The knowledge, that our American brethren beyond the sea remembered and prayed for us, was in truth like a cup of fresh water in a scorched land. We do firmly believe that our Lord, the King of all kings and the Lord of all lords, will turn our present humiliation and encompassment into a new blessing, and that even in these narrowed frontiers He will cause us to grow both into the height and the depth.

We humble ourselves under the powerful hand of God and pray that He might give us His mercy to do a real repentance for our national ingratitude towards our God who is a giver of all freedom. We also want to humble ourselves for many sins of God's people in our nation. We feel that in our present conditions it is the best way towards a new raising of our people and of our country, because the Lord giveth mercy unto those who are of a humble heart.

We were prepared to defend our liberty with the arms, but the Almighty took them out of our hands and gave to us in their stead the weapons of the Spirit which will be doubtless more useful and more proper to our nation at present. In similar words expressed it also our greatest historian Palacky who said that "Whenever we gained a victory in the past, it was always gained by the spiritual preponderance and not by the display of a mere physical force." And also the prophet Zachariah saith it in a like fashion: " . . . not by might, nor by power, but by my spirit, saith the Lord of Hosts."

We are also indebted to you for your kind information that Dr. Douglas Horton, the General Secretary of the Congregational Churches, is planning to be with us next Palm Sunday, i.e., April 2nd. I am writing him at the same time, requesting him to tell us his wishes regarding the accommodation in Praha, in order that we may arrange everything in time.

We wish you, beyond the ocean, much blessing from our Lord, and united with you in Christ's Love and Hope, we are

Your sincere brethren of
Jednota Ceskobratrska,
s/ Josef Cvrcek
Secretary.

Survey of China Missions

By Robert E. Chandler

HOW CLASSIFY REGIONS OF WORK, AS AFFECTED BY THE WAR?

We make the attempt to distinguish among the various regions of China. They are constantly shifting, with the movements of the warfare which overshadows the whole country. Four regions can be distinguished:

FOUR REGIONS OF CHINA

A "FREE CHINA"
X THREATENED CHINA
Z OCCUPIED CHINA
R RETURNING CHINA

Note that all of the above are *China.* We do not see that any part of the country has as yet been "Nipponized." The lines of these regions are not clearly drawn. The Chinese do not like sharp lines of demarcation. The Japanese have not been able to draw lines in China.

A is what is called "Free China"; but no part of China is free from the distress of the whole tragedy.

X would cover the greatest area of any of the regions. The letter is to indicate the indefiniteness and harrassing uncertainty of the situation. Some regions are very remotely threatened; others seem to be immediately threatened, and have been in that stage for long months.

Z is the part which has, supposedly, been conquered and occupied. It is constantly interchanging with *X*. *Z* indicates the Zero Hour; not of attack, but rather of the lowest ebb in distress and dismay and discouragement.

Finally, *R* represents what can dimly be seen in a few places, coming out of *Z*. A Remnant shall Return. Amazingly, here are Recovery, Renewal, something like Rebirth. Here goes forward the Reconstruction which was in progress in "Free China" before 1937, and which in all the difficulties does still continue, even in regions *X* and *Z*.

The missions of the Board are entirely within two areas—Fukien Province, and the North China group of four provinces. Foochow Mission, Fukien, has been within the *X* classification from the beginning. Seriously threatened and repeatedly bombed from the air since February; now at this time of writing further threatened by military invasion.

The Shaowu Mission area, 200 miles inland, seems less likely to be subject to actual invasion. It might be classified as in "Free China," *A*. But no American Board missionaries have been in Shaowu during the last year, although Fukien Christian University moved from Foochow City last June to carry on its work in Shaowu City.

All North China was *X*, then *Z*; our stations successively threatened and then occupied during the period July, 1937 to February 17th, 1938, when Fenchow, Shansi was taken. Yet within this region Lintsing, Shantung, captured by the Japanese on November 20th, was abandoned by their garrison on May 13th; and here the bright signs of the region *R* have appeared.

Apart from the regular missions, our individual missionaries or families—connected with various union institutions—have been and are in many parts of China. There were the Rawlinsons in Shanghai; Frank Rawlinson was killed on August 14th, 1937. Charles Riggs went through the siege of Nanking, and is held in that place for another year by Nanking University; handy man and administrator on a great variety of practical jobs.

Note: Up to date December 1, 1938.

Miss Edna Lowrey returned to China last summer. She is with the Union Normal (and Kindergarten Training) School. Its Canton site was bombed and buildings destroyed in December, but it had successfully moved and is carrying on on the island of Macao, under Portuguese protection.

George Shepherd was in Hankow with the New Life Movement workers until the very end. The Doctors Francis and Emma Tucker have also been serving there under the International Red Cross for five months, having been called in from Yunnan. (Probably now in Changsha.) Mr. Shepherd left Hankow, we learned by cable message from the American Consul to the State Department, on October 25th, the day of Japanese occupation—going somewhere west. Horace Campbell left Foochow in May. The family returned to America.

Dr. Campbell flew to Chungking, where he is loaned to the Methodist Hospital (part of a union enterprise), until the time of his furlough in 1939. Chungking is the latest capital of China. Meanwhile, most of the young tutors sent by Oberlin and Carleton have been staying with their migratory schools, chiefly at Sian and other points in Shensi Province.

IN THESE REGIONS, WHAT POLICY?

Two rather opposed policies have been often furiously debated; and to some extent both have been carried out by the missions in China. All of the missions, not alone those of the American Board.

The two are described thus: "Scorched Earth" Policy—"putting foremost in our planning the cooperation of our Christian forces with the nation in her titanic strug-

gle. Our contribution will still be primarily and preëminently spiritual and evangelistic."

Second, there is the "Business as Usual" Policy—"attempting to restore the status quo ante as fully and as soon as possible—a policy which would give priority to the maintenance of schools and other institutions, with the protection of property, regardless of what happens to the people in the region."

It will be seen immediately that neither of these policies is or can be totally valid. Stated in the extreme form as above, neither one is right or possible. How can the Christian Church put *foremost* its coöperation with a *Nation?* On the other hand, how can any Christian institution or individual contemplate living on "regardless of what happens"?

Yet there are in each of the indicated lines of policy elements of right and reason as well as necessity. Our American Board Missions in the North China area have mostly followed the "Business as Usual" Policy, staying put and carrying on. In most institutions they have done this.

In the Fukien area the missions tend to favor more the "Scorched Earth" Policy, although not at every point. It is not certain which policy would be the one more generally followed there, if the occupation should become actual.

THINGS THAT HAVE HAPPENED

(a) The *Numbers* of the missionary force have stayed remarkably steady and constant. At the present time the entire China force of regular and associate missionaries numbers 118 (does not include teachers sent by American colleges). Of this number 87 are on the field; 31, or 26 per cent, are in America. In normal times about 20 per cent of the total force are absent, because of furlough or other reasons.

Just now only *eight* people can be counted, who have left China, or have failed to return to China at the regular time, *because of the warfare.* Of these four are women with small children. Three wives and two daughters have gone back to North China within recent months.

During the winter there was on the field much dislocation of missionaries. At present in North China there are six wives not able to live with their husbands, but working in other stations not far away.

(b) Missionaries have found that there is a change in American official attitude and policy since the outbreak of this war. Some Consuls in the summer of 1937 were urging with all their power that evacuation was a sacrifice called for. Americans must give up their work or their business or their friends or what not and move out on instruction.

Fortunately, the special strain and pressure passed. The Consuls did not move, nor the missionaries, to any great extent. Latterly, both American and British Consuls at many points have commended and encouraged the missionaries (those not having children with them), when they stayed at their posts.

There have been many instances of splendid coöperation in reconstructive work between Consular officers and businessmen and missionaries.

(c) Institutions. As indicated above, in both *X* and *Z* regions, some schools have moved out, many have not. Those that have remained seem to have at this time a better opportunity for service than ever. Stanley School for Boys and Girls in Tientsin had in the fall term, 1937, only 53 students; in the next spring, 234; at the present time, 410. This number is about two-thirds of normal enrollment. Bridgman Academy in Peiping has more students than it ever had before, 700 girls in the Senior Middle Department alone. Yü Ying, the boys' school, has over 2000, which is normal.

In some centers the educational requirements have been very restrictive and annoying; but the mission schools may perhaps forego formal registration, they are called "religious education schools"; and carry forward something near to the original curriculum, with large numbers.

In the Foochow area in region *X* nearly all schools have had a great access of numbers and enthusiasm. Much personnel was there which might be leaving the province in normal times. This condition, of course, was changed by the acute danger of attack in May and June.

American Board hospitals in a few instances were closed for a time. The Chinese staff went to find safety for their own families. Now all the North China hospitals are going strong, though with reduced staffs. There is one whose service is terribly restricted because of its being located within the high walls of the Chinese city. The Japanese keep the gates, and provide "security" for those within. But the sick from the Chinese villages cannot reach the hospital.

Fortunately, no other of our hospitals or mission stations is in just this situation. In fact, several appear to be cut off part of the time; but at other hours Chinese in need can come and go freely. In one hospital, which belongs to *R*, in August, the missionary had as yet no Chinese doctor associate. But she with her staff of nurses was carrying some 35 in-patients; and of out-patients they treated on one day 171 —an all time high record.

The experience of the churches has been widely varied. Many of them have been in total isolation for months on end. No visits from Chinese pastors or missionaries, no mail coming in—it is not surprising that many such have collapsed.

Church members have melted away, some in body and some in spirit.

On the other hand, a surprising number of churches even in the Zero area, have sought and found new courage. There are remarkable stories of revival and the continuing warmth of mutual fellowship, and wide service in the terrific distress.

An American business man wrote to a China missionary, "Now that the work has been stopped, why start again where there seems to be no winning of souls to Christ?"

"The work is not stopped and cannot be stopped," the answer came back. "The early Christians sought shelter in the Catacombs, but they did not cease worshipping or preaching the Gospel. . . . The present crisis has driven Christians to a new appreciation and understanding of what it means to be a follower of the Master. Many are reading their Bibles and praying as they have never done before, and are talking with their friends about Jesus' way of life. I look for the birth of more souls into the Kingdom because of the present difficulties and dangers, rather than the reverse."

(d) Chinese leadership. At this point there has been the most marked difference between the region *A* or *X* and the region Z. In *X* our Chinese leaders trained during the last ten years have shown a finer quality of accomplishment than ever. One man, Principal of a High School, is now heading up three institutions, all serving the countryside. Chinese principals of schools have, of course, taken the lead in discussing and determining the policy in regard to "Scorched Earth" or "Business as Usual."

In the Z area in North China, on the other hand, some Chinese leaders have disappeared from the picture. They were marked men. Such men, and women, are giving service somewhere westward in China—who knows where?

On the other hand, probably many more than half of the Chinese leaders in the schools remain, but for a time they are working inconspicuously and quietly. The missionaries are called in to take the official positions, and especially to act in public negotiations.

The presence and the assistance of missionaries just now are tremendously appreciated by their Chinese associates.

(e) As indicated, in all regions, even in all parts of Z thus far, there seem to be unequalled opportunities and an amazing amount of activity going forward. At our Rural Service Institute in Tunghsien scientific work with incubation and many other lines has gone on steadily. The Winter School had more students than ever before. Thirty-seven men from the villages; and also 37 women, who came for a part of the course.

A missionary just returned from her work in Shantung remarks that American audiences seem to expect to hear about horrors. She has seen "not horrors, but endless opportunities for constructive work."

(f) The dark side is there too, the tale of military dragooning, of profiteering. Of misunderstanding and strife, too, between the different regions or sections of the Chinese. How could it be otherwise when the regions are so inaccessible from each other as now?

(g) In it all we have to give tribute to the magnificently courageous spirit of our Christian groups among their people. They have shown, too, a certain high-mindedness and readiness to forgive their enemies, which makes a record perhaps not equalled elsewhere. It is better than the record of Christian people and Christian ministers in America during 1918.

(h) Dr. Goodsell in writing from Peiping September 21st said, "It seems absurd to expect Japanese Christians and Chinese Christians to understand each other or to cooperate in Christian enterprises while the conflict is on; but it does not seem too much to ask missionaries in both countries to build and use bridges of understanding and mutual sympathy." Dr. Goodsell, along his way, has arranged for valuable conferences of missionaries from the two countries.

WHAT IS THE OUTLOOK?

We can see no early end of disaster and sudden death. Already in our group we have had the deaths of one missionary and one Chinese pastor and one outstanding layman; and of very many more humble Christians.

We were perhaps fortunate in that casualties for our associates have not been even more thus far. In addition to these incidents there continues the terrible health strain, the difficulty of keeping mental and spiritual poise.

All present forms of mission work will probably be carried forward even in the lowest Zero areas. It is terribly hard to drop anything, just when one is most pressed and fatigued. It cannot be expected that timed plans, "statesmanlike" plans, will be evolved and carried out in the midst of this mess.

Flexibility. There will, on the other hand, appear some changes. In China even old people are making new ventures. Character will crash, as it has; character will also grow. There may be striking changes in locale, in type of work, in methods.

WHAT POLICIES SHOULD THE BOARD FOLLOW?

1. Reënforcement. By all means, some new blood.

2. Stand ready for new plans. The Board may be asked to take certain risks. The individuals out there are taking risks all the time.

3. Hold to friendships with Japanese. Both old and new. Many are doing this. The deep thing which is reconciliation, can go on.

A modernistic touch marks the church at Clarion, Iowa, which was recently rebuilt, after a fire, with the assistance of the Church Building Department

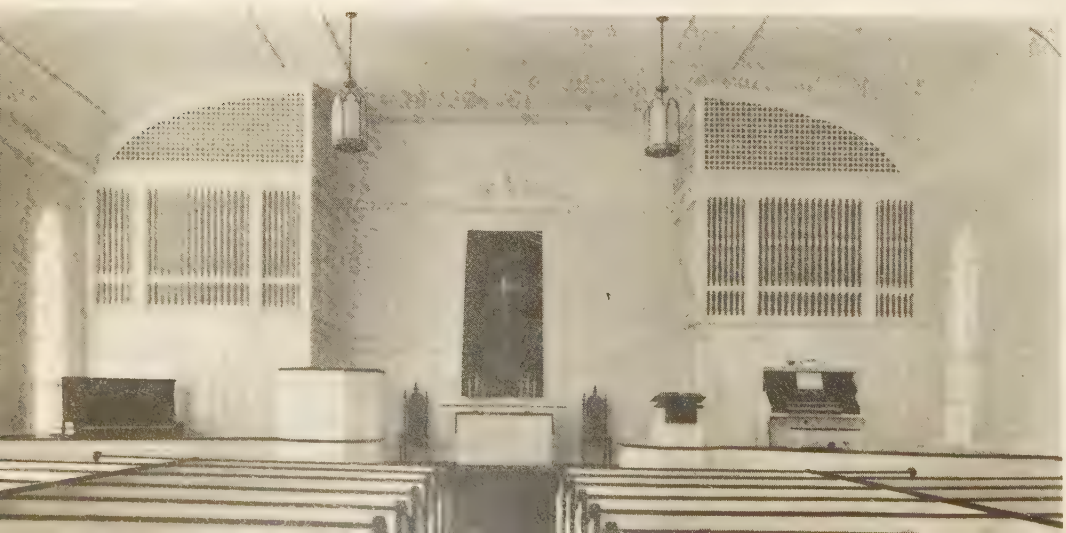
Beauty
San

The rising tide of artistic taste is slowly forming our Protestant places of worship. ually we are recovering from Martin Lu distrust of external beauty.

Particularly interesting are the in

Before and after: the Church at Elliot, Maine, as it used to be

The church at Elliot as it looks today



Colonial architec the urban scene o of

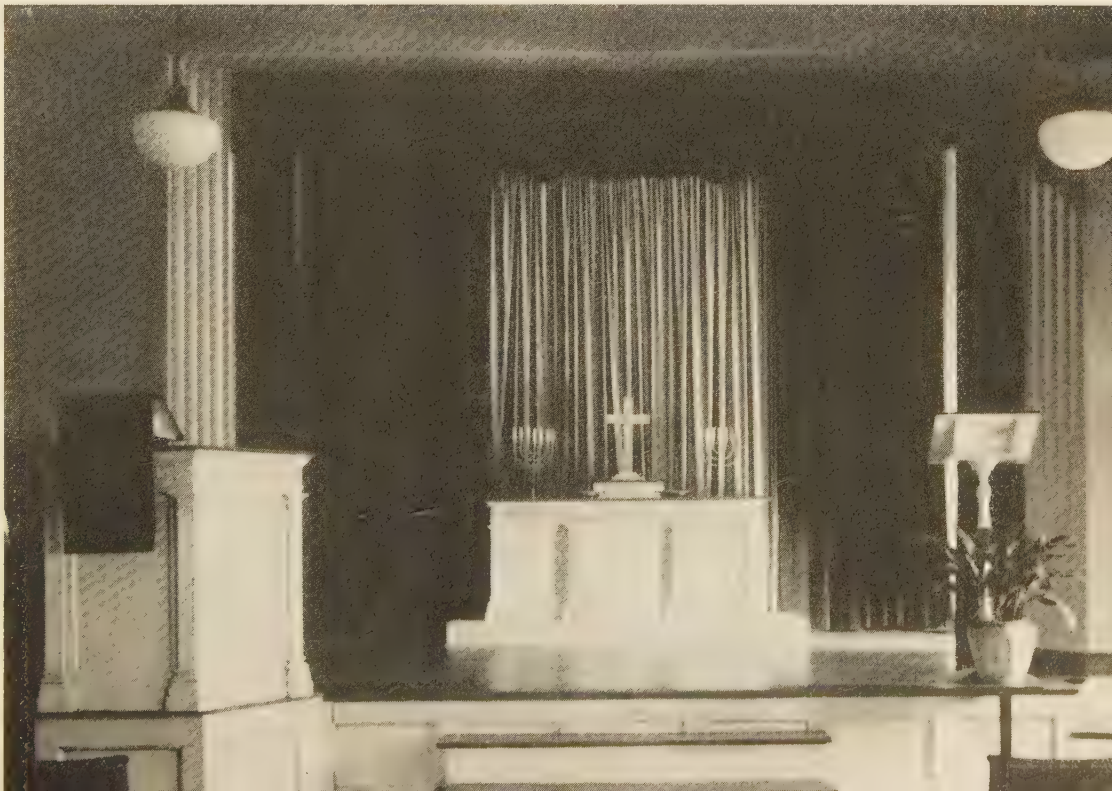
es to the
ary

s which our churches are making. In instances the expenditure of surprisingly oney will create an atmosphere which in- orship. This tendency is penetrating even quarters used by our Church Schools.

A fire at Alexandria, Minn., made possible this impressive chancel

This simple shrine is used in the Primary Department of the Center Church of Torrington, Conn.

Simple inexpensive altar in Church of Denmark, Iowa, installed at its recent centennial



ish Hall altar, Center Church, nxville, N. Y.

y adapted to ilgrim Church

India Builds for the Future

(Suggestions for an Adult Program)

By James M. and Mildred W. Hess

WORSHIP

Hymn:

"These things shall be—a loftier race
Than e'er the world hath known shall rise."

Prayer: "O Christ, with Thee we would launch forth today" (p. 9 of *The Divine Comradeship*, J. S. Hoyland) or *Inner Light, a Devotional Anthology*, p. 361 (Allen, Unwin and Co.).

Scripture: Micah 4:2-7, Isaiah 2:2-5, Isaiah 52:7-8. (By great achievements, through non-violence, India shows a harried world the way to peace.)

Prayer: For Christian Ambassadors to India. For the Indian Christian leaders as they assume responsibility in the churches, schools, colleges and hospitals. For the legislators in controlling the destinies of India. That the spirit of Christ may transform the New India.

Hymn: "Watchman tell us of the night, what its signs of promise are."

(If possible, have visible to all a large map of India. India is roughly three-fifths the size of the United States.)

Leader's Introduction: In the midst of world tumult the din of battle and the clash of opposing ideologies, almost unheralded a new nation has been born. No bloodshed brought India into the world federation. Her nationhood is the result of that quiet strength that comes through non-violence and that willingness to listen to the wisdom of soul-force. Non-violence has made her a great nation, whereas a recourse to force would have destroyed all hope. Here is India's first contribution to a strife-torn, disillusioned world.

THE PROGRAM

(Four themes are suggested for presentation, perhaps by four different people.)

Political advance. There are four great democracies in the world that will always regard the month between the 15th of June and the 14th of July as the holiest period in their histories. England dates her freedom from the signing of the Magna Charta, June 15, 1215; the United States of America from the signing of the Declaration of Independence, July 2, 1776; France from the fall of the Bastille, July 14, 1789; and India from the Congress assumption of control of provincial governments, July 14, 1937.

In the territorial two-fifths of the Indian peninsula known as British India, there are eleven provinces.* Today, eight of these provinces are, by the choice of a majority of their voters, autonomous units governed by their own Premier and his ministers, drawn from the Congress party, whose creed is "Purna Swaraj" or complete independence. In each of the three remaining provinces a Premier and ten ministers were elected who were not of the Congress party.

The new governments have been in power about seventeen months but the splendid record of legislative achievement would indicate a much longer period. Numerous outstanding reforms—educational, social, financial, and industrial—stand to their credit. It is interesting to note that many of the present ministers and several of the members of the Legislative Assemblies were formerly political prisoners whose incarceration has been due to their opposition to the British Government.

The outstanding features of these political changes are first, that the party in power in the provinces has shown no vindictiveness; second, that the British and Indian government officials within the Indian Civil Service have given evidence of a splendid spirit of coöperation; and third, the demonstration that people of opposing ideologies can work together in peace and concord if the desire and will is present.

Mr. Rajagopalachariar, the Congress Party Premier of the Madras Presidency, has expressed publicly on more than one occasion his appreciation of this unique coöperation which he says has made his "task of government much easier."

Mahatma Gandhi is still the balance wheel of India both within and without the circles of the Congress party. He has demonstrated to the world that greater victories can be won through non-violence and soul force than by the hatred that brings into being deadly armaments.

Prayer: (Let us pray that those now in authority in all provinces of India may follow our Master in His teachings of non-violence, social justice, fraternal equality, unostentatious living and Christian liberty.)

Educational advance. India always has loved and desired education, but for centuries caste and poverty have limited the spread to a relatively small group at the top.

The past twenty years has witnessed a monumental change in this respect but the past seven has seen

*The other three-fifths of India is governed by Indian princes.

almost unbelievable advance. iteracy is still insignificant com-red to the Occident or Japan, but dia is saying: Ten years ago Rus-'s literate population was little tter than our own and today ree-fourths of her people have astered the fundamentals. Why ay we not do the same?

This is the task India has set her-lf today. Three decades ago the entral Government passed a com-lsory primary education bill but ft to the provinces its impletion. he Indian provincial leaders of the d school saw, too, many dangers their prestige and to their exalted sition to give effect to such a heme. So for years it has been geon-holed because it was said ere was not enough money in the rovinces to establish compulsory imary education. None ques-oned the fact that this was partially ue but down underneath it all was e fear that the great lower castes nd the great non-caste groups once ducated would begin to think and en would come chaos into the ttle world the upper groups con-olled.

Even more significant than this ct, compulsory education meant ducation of girls. What father ith marriageable sons wanted an ducated daughter-in-law who ould bring no dowry to relieve the mily's economic necessities? So e old policy was followed until the ongress party came into power last ar and with its advent came a volutionary change.

In most provinces compulsory ducation has become the order of e day, so when schools opened this ar tens of thousands of children ho could never have hoped for ght were given their chance.

Higher education for boys always s fared well but since 1933 great rides have been in coeducation. used to be that even the few girls ho were prepared, were denied gher education when the quotas of existing girls' high schools or colleges had been filled.

Such is no longer the case. Today young women have invaded institutions formerly reserved to young men and coeducation in India is now a *fait accompli.*

Five years ago literacy among women was but two per cent. The percentage is increasing by leaps and bounds and another five years will see a tremendous cut made in illiteracy among women.

The American Board supports splendid schools for girls in both its Indian fields and a report of July 1, 1938, indicated that 45 young women had joined the American College at Madura, formerly a men's college, to work for the B.A. degree. India now is joining educationally the group of forward looking democracies.

Religious advance. Naturally many of the changes in the religious life of India are due to education and to the spirit of unrest now sweeping over the world; but it is generally conceded that the impact of Christianity upon Oriental faiths has played an important rôle in fostering present-day advance.

Temple entry is perhaps the most outstanding change in the Indian religious world of today. For centuries, more than man likes to contemplate, the outcaste of India has been forbidden to enter the temples of his own land. To the caste Hindu he was a bit of human flotsam with whom the gods had no concern.

Over fifty million souls or more than one seventh of the population labored under this handicap. The fear that this great group might become Christian or Mohammedan, for there were great mass movements towards the former and still are, prompted Mr. Gandhi and a group of far seeing Indian statesmen to urge temple entry for the outcaste.

The State of Travancore was the first to respond and by governmental fiat, His Highness, the Maharajah threw open all state owned temples to the outcaste groups within his jurisdiction.

It was a bold as well as happy move, although it should be said that over a million outcastes called "Ezhavas" had threatened to become Christian. Had this happened the entire political balance in the State of Travancore would have been overturned.

However, much credit is due the Ruler of Travancore and to other localities where, in the face of vigorous opposition from the orthodox, this advance has been made.

Parallel with this movement other less significant changes especially in popular Hinduism are to be noted. The temples are cleaner and more orderly, the temple girl is passing, and those things which brought a blush of shame to the cheek of the educated Hindu are either being destroyed or covered up.

In the Christian church two noteworthy advances are discernible—Indian Christians assuming the responsibility of leadership and the growing demand for a united church. The Indian church has found and is finding leadership within its own ranks, for the church in India has taken root and is unquestionably a vital branch of the church universal. This could never have been without the impetus given it by consecrated Indian leadership.

As India longs to grow into one nation, so the Indian Christian longs for one church. The theological differences that split the Church of Christ in the Occident finds no sympathy in the India of 1938. Herculean efforts are being made by the Indian Christian leaders to bring into being real Church union. Shall age-old denominational differences of Europe and America hinder this most happy consummation in the young Church of India?

Social changes. Education again is primarily responsible for the

growing interest in movements already revolutionary in their effect upon the social life and customs of India. Since the abolition of widow burning more than a century ago, India has traveled a long way.

Today even "purdah," that unhappy custom which has kept millions of women in unhealthy isolation, is gradually giving way. The present nation-wide discussion and legislation relating to compulsory education for girls will have a far reaching effect upon this pernicious custom.

Throughout India a social consciousness is growing. Public and private interest in good causes is in evidence. One has but to glance at India's newspapers to realize this. Such headings as "Further Measures to Prevent Child Marriage," "Abolition of Dowry System," "Students' Service to Villagers," "Social Customs and Religion," "Women's Help Wanted for Rural Uplift," "Need to Seek Fresh Avenues of Employment for Women," "Purdah and Progress," "Child Marriage and Sale of Girls," indicate the nature of discussions and reports of various men's and women's organizations and committees of inquiry.

•

How has this social awakening been accomplished?

A Hindu High Court Judge wrote, "The presence of Christian Missions in this country has stimulated social liberalism among the Hindus." The Christian missionary has ever stressed the value of the school for girls as well as boys.

Much of the awakening may be directly traced to the interest of at first the few and later the increasing number of women whom circumstance placed in environments which brought the advantages of education. Their agitation for reforms in the social fabric of India's life has gradually enlisted the active sympathy of men.

•

What are some of the social changes?

The Sarda Act, regulating the age of marriage. In its original form (1929) evasion of the Act was frequent. In the year 1938 amendments ensure its enforcement.

Compulsory primary education in large areas.

Prohibition. (Introduced in but one district at a time it will gradually be extended as enforcement becomes easier.)

Legislation against the sale of temple girls.

Family life. Among some educated Hindus, young people have more voice in the choice of a mate when marriage is discussed. Educated youths often demand educated wives, thus furnishing another impetus to education for women.

This is decidedly true of the Christian group. The custom of a family remaining intact under one roof is crumbling as numbers of young people seek work elsewhere. Setting up their own homes away from the orthodox family, there is opportunity for advancement and self-expression that was never possible under the old system.

Growth of a national consciousness resulting from growth of social consciousness. Linguistic differences emphasize the need of a common language. Shall it be English or Hindi?

Woman's status allows her to enter professions formerly exclusively reserved to men.

Banking legislation is doing away with the curse of the money lender. His exorbitant rates of interest kept generations in bondage.

A growing feeling of sympathy for the downtrodden expressed in forms of welfare work.

Prayer: That God may bless all these movements bringing India out of bondage.

Hymn: "We are living, we are dwelling in a grand and awful time."

SUPPLEMENTARY READING

The Legacy of India, by G. T. Garratt (Oxford Press); *Christian Education in India*, by Sir George Anderson (Macmillan); *The Untouchable Quest*, by G. E. Phillips (Missionary Education Movement); *Christian Mass Movements in India*, by Bishop J. W. Pickett (M.E.M.); *Poverty and Population in India*, by D. G. Karve (M.E.M.); *The Church Takes Root in India*, by Basil Mathew (Friendship Press); *Dinabandhu* by Ruth I. Seabury (Friendship Press); *The Story of the American Board in India* (well illustrated 10 cents).

WILL YOU PEOPLE HELP HERE?

Dr. Alan Taylor of South Africa, at end of furlough in Auburndale, Massachusetts, could use almost any number of copies of books written for young people of about high school age. Books like *The Meaning of Prayer, The Meaning of Faith, The Meaning of Service*, others written for daily readings are invaluable in helping the devotional life among the nurses in the McCord Zulu Hospital in Durban. They are eagerly sought and read. When the needs of the hospital are filled, there is the student body at Adams College to supply.

Boys and Girls of America

We Spend New Year's in South Carolina

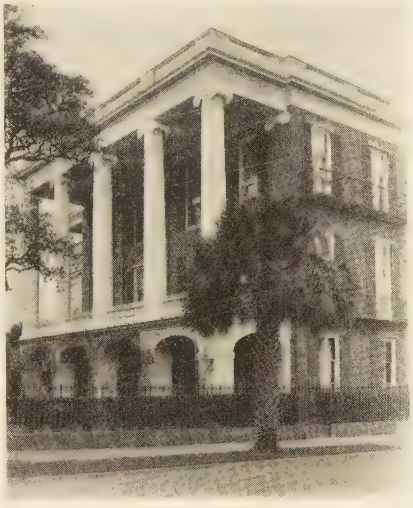
It is always a great day when the five members of the Graham family agree to go to the same place at the same time—but this New Year's we managed it. Father felt the need of "getting away from business," mother is always anxious to go places, my big brother Jim dotes on historic spots, I had a cold I wanted to get rid of, while little Billy was yearning for a chance to shoot firecrackers, even if it was winter.

Going to Charleston for New Year's was a happy thought because it gave each one of us exactly what we wanted—and it only took two days to get there. Father had a change, mother got her trip, Jim gulped his fill of history, the sunshine evaporated my cold, while Billy got even with himself for a couple of "sane fourths."

Charleston is about as different from Montclair, New Jersey, as any place could very well be. You go through miles of swamps and over a big bridge before you get there. After father had had a good look at the old houses and the funny rows of palm trees he called it "A secluded spot where nothing much has happened since they fired on Fort Sumpter."

It surely looked that way. He also thought that if business had been better the place would not be so full of historical tablets and curio shops. But the rest of us were glad that the Chamber of Commerce had not spoiled the town.

Mother thought that it would not be appropriate to stop at a bright and shiny new hotel in such a fine old place.



Old Mansions line waterfront

"Why not get rooms that have some atmosphere to them?"

Father thought the sort they have in Charleston might make him sleepy, but he wanted a rest—and so we took rooms at the funniest old place. There were great white columns across the front and a garden full of flowers at the side. The floors went up hill and down dale and the boards squeaked when you walked on them. Jim said he didn't think there was a true right angle on the premises, but it was different and lots of fun.

A great palm stands before Circular Church

Right across the street we found something which we were not looking for—the Circular Congregational Church! It was a curvy sort of a building set back in the palm trees with a funny old structure out in the graveyard where the people had services when their fine colonial building burned down.

The church was founded back in 1681 and has had all sorts of things happen to it in the meantime. We went there on Sunday morning, and some one made the brightest suggestion of all—"Why don't you stay over until Monday morning and listen to them sing at Avery Institute?" But I'm getting ahead of my story.

We reached Charleston Friday

Avery Institute needs new buildings

night so as to have all day Saturday to get ready for New Year's. Jim went off to look at Fort Sumpter, which is still where it ought to be; mother made a tour of the curio shops; while Billy started a boom in the fireworks business. Somebody told him that was the way to keep New Year's in the South, and he was all for it!

That left father and I to walk around and enjoy the sunshine. We detoured into a few old churches, but for the most part we filled our lungs with the soft, sweet air and looked at the old houses. At one place father gave the gardener a tip and we had a chance to explore one of the loveliest yards that I have ever seen.

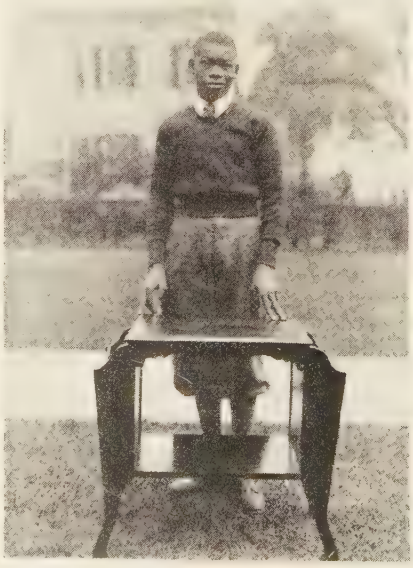
Mother said that there was no use of our trying to break into Charleston society, and so New Year's Eve we went to a show, and then gathered up Billy's ammunition and sat out on a park bench overlooking the bay waiting for 1939 to arrive. We had our wraps but we really did not need them. The moon and the stars, the palm trees and the waves made a lovely picture.

Sure enough, when the New Year arrived the fireworks began going off. Father said something about understanding that they used up the stock which was left over from Christmas on New Year's, but Billy had a good time.

Sunday we went to church and heard about Avery Institute. Then Jim had a bright idea. Why hurry off when the sun was shining and everybody was happy? If we could stay around until Monday afternoon he would give Billy and me a history lesson which would more than make up for what we missed in school. Father was in no rush to go to work, and so we had our history on Sunday afternoon, and Monday morning we went to Avery Institute, which mother had discovered was supported by our churches.

Two Avery girls exhibit their handiwork

When we found the place the yard was just swarming with Negro boys and girls. Aside from their complexions, they looked and acted very much like the young people back in Montclair. Somebody explained that although Charleston had a public high school for Negroes that its credits were not accepted by the colleges, and so the young people who wanted to teach or go to college or get a really good education went to Avery, even though they had to pay for the privilege.



Avery boys make furniture

The building was old and a little squeaky on the stairs, but the principal was young and all smiles. When Mr. Da Costa learned that we were from Montclair he said that he would be glad to have the young people sing for us. We sat on the platform of the assembly hall and listened and listened. Instead of having some one stand up in front and beat time the old Negro songs would just start with one voice leading and the rest all coming in on the refrain.

After the concert we looked around the school. In what had once been a stable they had a practice school where the students could try out as teachers on the lower grades. The girls had a sewing room while the boys made furniture. They told about the time when the school had asked if they might copy some of the furniture in one of the better stores, and was turned down! But the store left its shades up on Sunday, so one afternoon when no one was looking the boys put their noses up against the show window and drew sketches of the pieces they wanted—and then went ahead and made them.

Father was astonished at how much school they had tucked away in that old building. Mr. Da Costa told how they wanted to build a new school on a new and better location, but did not have the money. The students pay over half the cost of running Avery, but some one will have to help them get their new building. Father said he would tell our church about this when he gets back to Montclair.

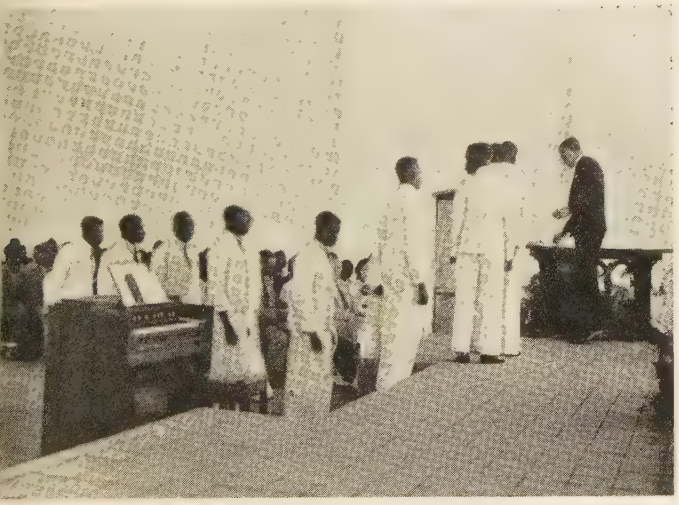
We were all happy when we reached home again late Tuesday night. Billy and I missed two days of school, but we learned lots in Charleston. Everybody thought that it was a grand way to start the New Year.

Camera News

By Dorothy P. Cushing

DOES ANYONE REALLY CARE ABOUT ME?

In the pathetic face of this little war orphan in Paotingfu, North China, is written the heart-break of Chinese childhood. This small bag of millet from the Kung Li Hui Relief Committee is his one protection from death by starvation. THE CHURCH COMMITTEE FOR CHINA RELIEF, 105 East 22nd Street, New York City, is pushing its campaign for "a million who care." One dollar saves a life for a month. Even the price of an ice cream cone means life for from two to four days. "See Your Chinese Neighbor Through" they are asking the Christians of America. Gifts may be sent to the Committee at the above address. Information, leaflets, cards and envelopes will be sent on request. Your own church and local community will doubtless be taking a part in this great humanitarian venture.



TO MEET AFRICA'S GREAT NEED

Future leaders of Africa, trained in Christian schools. Commencement exercises at Currie Institute, Dondi, West Africa, with Rev. Gladwyn M. Childs, Director of Religious Education, presenting the diplomas. Mr. Childs is now on furlough in America.

THREE KEY MEN

(*Left to right*) Dr. K. R. Brueckner, Vice Principal of Adams College, Adams, South Africa, and head of Industrial Department. Rev. John L. Dube, Ph.D., Head of Ohlange Institute and American Board minister, Dr. Edgar H. Brookes, principal of Adams College and senator elected by the natives to Parliament.

Foreign Flashes

• *WHEN DOGS BARK IN THE NIGHT*

chills of apprehension run down American and Chinese spines at Paotingfu and other rural towns for it is quite likely to mean "Bandits"! Poverty as a result of the war, unemployment, disorganized local government following the Japanese invasion, have resulted in bands that rob, kidnap, torture and even kill. Paotingfu compound was invaded by bandits who threatened to kidnap Dr. Hugh W. Hubbard and Chinese associates but thanks to the adroit and diplomatic handling of the situation by Dr. Hubbard, finally left with $200 precious U. S. currency. A severe loss in these days of need but, as Miss Abbie Chapin wrote, "We can only praise God that no one was kidnapped or badly beaten or tortured."

• *A VITAL MESSAGE*

from Dr. Fred Field Goodsell as he left China. "I have visited 6 of our 9 stations in North China—3 of the 6 in No Man's Land. *Not a single station has been abandoned.* Not a single institution in which we have a part has entirely ceased work though many adjustments have been made. *This very moment is the day of supreme opportunity.* On every hand I have seen how missionaries and Chinese Christian leaders are unique sources of moral and spiritual strength and witness as well as of physical help and comfort . . . I have become acquainted with many of the responsible lay and ordained Chinese leaders in the Christian Movement in North China. For sheer force of personality and intellectual and spiritual quality some of these friends strengthen one's faith in man and God . . . They are perplexed and persecuted but they know in whom they have believed and have caught a vision of what Christ might mean to China."

• *CASH AND CARRY*

A disheveled, depressed-looking woman astride a sturdy donkey driven by a man, plodded up to Goodrich Girls' School (Tunghsien, North China). She disappeared within its doors. In a short time she reappeared—smiling, comely, young. A student, determined to avoid bandits and other perils and reach school with her fees, traveled thus with her father across flooded, desolate country. Father, too, disappeared into town only to return quite promptly with the tuition money. He had sold the donkey! Where there is a will there seems a way even in war-devastated China!

• *NOTHING TURNED HIM ASIDE*

Five years ago Zamchiya, a Christian young man, came to Chikore to School. He had finished with the kraal schools. Somewhat older than the average pupils he demonstrated a sincerity of purpose seldom equalled. *He was determined to be a teacher of his people.* He went on to Mt. Silinda Institute. He was the son of a Chief. He knew that on his father's death he would rule his people. He came into the chieftainship but his purpose never swerved. He is now head teacher of a school in his home kraal with two assistants and some 100 pupils.

• *HAVE YOU A BOOK?*

Books or magazines on technical subjects (agriculture, mechanics, tree surgery, poultry raising, merchandising, shorthand, banking, business) WANTED by the mission library at Dansalan, Lanao, Philippine Islands. At present enough *National Geographics* and *Readers' Digests,* writes Dr. Frank C. Laubach, but technical books and magazines—just bring 'em on. In the Reading Room at Rahuri, India, too, more books and magazines are desired, especially the English classics. And here Rev. and Mrs. Joseph L. Moulton welcome *News-Week, Current History, Readers' Digests,* etc.

• *"DONA, THE WOMEN ARE WAKING UP!"*

This remark of an African deaconess to Mrs. Richard S. Webb of Bailundo, West Africa, following the Day of Prayer, symbolizes the progress and opportunity for Christianity in Africa today. The women in this

rea collected money, sent $45 of it for China Relief, designated another part of it for missionary work among ıe Esele Tribe and a third section for women's work. Arthur J. Orner, general supervisor of Chikore, East ıfrica, reports that women WALKED 35 miles for a week-end conference which possessed many of the char- cteristics of a veldt Methodist camp meeting. And 12 women went from Mt. Silinda to a gathering of 3,000, eturning full of enthusiasm. "Thus the Christian women of Africa are helping build the Kingdom of God," vrites Mrs. Mabel L. Hack of Mt. Silinda. Is it worth while to send missionaries to Africa?

• *MONEY IN RELIGION!*

The first girl to be granted a B.Th. from Silliman University, Dumaguete, Philippine Islands, is to be Sunday School Promotional Secretary of the Oriental Negroes Conference with responsibility for supervising all he work and preparing lesson material in Visayan. "For this important work she will receive $12.50 a month!" vrites Miss Frances Thompson of Silliman University. "Some of the choicest young men and women selected by their Church Conferences to study at Silliman, are earning as low as $7.50 or $5.00 a month. The *lowest* salary paid by the Government to a teacher is $25 a month. All these young people could teach in Government Schools. Yet they choose to serve the Christian church." Some of the young deaconesses put into difficult and primitive areas get only their board and room with perhaps $1.00 a month extra.

• *BOOKS VERSUS BOMBS*

Loyalist Spain, we are told, in spite of bombs and bullets, is promoting books—good books—and encouraging the people to read. The old Spanish custom of a book fiesta has been carried out with stalls and reading benches by the sidewalks. Religious books seem in great demand and the whole Bible is sold in enormous quantities both in the cheap editions and the more costly bindings. A small book on Christianity written by one of the leading Evangelicals of Spain is much read and sections from it have been put on the air. The situation of Protestant churches and pastors, especially in Franco territory, is a tragic one and those refugeeing in France are also in need of help.

• *STRANGE BY-PRODUCTS OF WAR*

The war in China has not only firmly united the nation as nothing else could have done but Dr. Alma L. Cooke of Tehchow, North China, writes that the tragedy has "awakened a spiritual life in this materialistic-minded people that is startling; they are seeking help from above as never before—are eager to hear of the Tao Li (The Way) and to know the way of salvation for themselves and for their country." She notes, too, an increasing sympathy with the Japanese soldiers who are forced to fight in China and do not understand or sympathize with the aims of the war machine that sent them.

• *GOD MOVES IN A MYSTERIOUS WAY*

A small group of Chinese soldiers were left in Taiku to cover the retreat of their comrades. "You are a Christian, are you not?" said the Commander to Dr. Leonard F. Wilbur. "Will you pray for us?" Comes, too, the story with no details, of a Japanese officer who sacrificed his position and personal safety to protest against some of the reprisals inflicted on the Chinese. Left behind because ill, a number of Japanese soldiers took the first step toward church membership at Taiku. "No one had had the time or inclination during those terrible days to preach very much but these men had seen a group of Christians in action during trying times and they wanted to be one of us," writes a missionary.

• *IT COULDN'T HAPPEN HERE! OR COULD IT?*

When under the leadership of Bishop Pickett of India a survey of Indian Christians was made in the regions around Ahmednagar, it was revealed that many Christians were afflicted with what Miss Gertrude Harris, Principal of the Bible Training School at Ahmednagar, called "Another type of illiteracy." The missionaries and Indian workers were considerably disturbed. You see, they found the Christians did not know a tremendous lot about the principles of their religion and were not *reading their Bibles regularly!!* The staff of the Bible Training School is coöperating heartily in a program to rectify this situation. Wonder what the Bishop would find if he surveyed some of our American churches!

Paotingfu, North China Refugee Work

Photos by Hugh W. Hubbard

t is hard not to look forlorn when you are cold, hungry nd frightened—with perhaps mother and dad dead. Kindergarten age refugees at Paotingfu

Church—and a chance to hear the Christian story. St face of the older man. He is a new inquirer drinking word. The younger man is a church member

ut food and fun under a friendly teacher—and, my, what a change!—Can we laugh?

And these faces of men in church service—intent, tho wondering

irst "yearers" go to school. This may be their only ance. Still a bit scared. Hats can stay on because it is cold

Here he is! Dr. Fred F. Goodsell visits villag Paotingfu with Rev. Earle H. Ballou, Peiping; W. Hackett, Kobe, Japan; and Chinese frie

Pilgrim Fellowship Pointers

By Lucy M. Eldredge

Beginning Again

The first of another year always suggests starting anew in some sense. With the Pilgrim Fellowship, the starting place is with our purpose. Think through the words again with these questions in mind: What does this Statement of Purpose mean to the young people of my church? What may it come to mean in 1939? What ventures on our part does it suggest?

The National Council of the Pilgrim Fellowship unites the young people of Congregational and Christian Churches in the purpose

To achieve *Christian personality* after the pattern of Jesus,

To seek a *fuller understanding, one of another,* in the interest of happy relations in home and community,

To work for a united church, practicing Christian freedom and definitely promoting the program of Jesus,

To secure *equal rights and opportunities* for all classes and races as equally the children of God,

To practice a *Christian patriotism* which recognizes the authority of God in conscience as supreme,

To strive for *justice in the social order* which will afford an abundant life for all,

To work for such *international organization of the nations* as will preserve peace and security.

Interpreting the Purpose

Study it in your executive committee meetings and see what your group is planning for 1939 to be in line with this purpose.

The Christian Life topics for 1939 all center around the seven statements of the purpose. January begins with four meetings to help youth think about the purpose "To achieve Christian personality after the pattern of Jesus." Then come two to challenge "work for a united church, practicing Christian freedom, and definitely promoting the program of Jesus" and so on throughout the year. The Bulletin of the Pilgrim Fellowship No. 62 presents the entire list, and the Christian Endeavor topics for 1939, both of which will be developed month by month in the *Pilgrim Highroad.* (The Bulletin may be secured for five cents from the Young People's Department.)

Use the Statement of Purpose thoughtfully in your worship services. Especially during "Pilgrim Fellowship Week," January 29th to February 5th, there will be opportunities for telling the entire church what youth is purposing and planning with a new world as their ultimate goal.

"Pilgrim Fellowship Week" or "Youth Week," or "Christian Endeavor Week"—the name makes little difference—is an occasion in a larger number of churches each year. Special services for youth are held. Young people share in the leadership of meetings for the whole church. New projects are planned. The emphasis of youth is "We Believe in the Church." The results of the week should be shown in the evidence that the church may say "We Believe in Youth."

The Far Look

It is time now for local leaders to be assembling the information about our Congregational Christian service in India which will make the February missionary meetings the most interesting of all the year. Search through recent issues of THE MISSIONARY HERALD. Write to Miss Mary D. Uline, 14 Beacon Street, Boston, Mass., for information. Prepare posters. Plan far enough ahead so that you will make the youth group and the whole church "India-minded" in February.

The Pilgrim Fellowship quota to the Amsterdam World Conference of Christian Youth, July 26 to August 3, 1939 is nine. Official delegates will be announced next month. There is a call for an "Amsterdam Fund" to help make it possible for them to go. Offerings given at state, association or local youth meetings during "Pilgrim Fellowship Week" may be devoted to this purpose. Send in your contribution marked "Amsterdam Fund" to Miss Lucy M. Eldredge, 221 South Ludlow Street, Dayton, Ohio, and your church will receive special material from time to time about this significant youth meeting. Many groups of older young people will find the use of *Ten Authorities Other Than God* ($.15 from United Christian Youth Movement. 230 N. Wabash Avenue, Chicago, Illinois). This has been prepared for pre-Amsterdam study. It is a presentation of "Youth in the Modern Maze."

A drawing by Toyohiko Kagawa, Japan's prophet of social justice, on a six leaf screen, showing children answering the call of Jesus. This is one of the many striking illustrations of contemporary Christian art in Asia and Africa which Professor Daniel J. Fleming of Union uses in his unique and fascinating book, "Each with His Own Brush." Friendship Press, N. Y. $1.50.

●

Tai En Ch'uan painted this mural at Hangchow, China, some forty years ago. It shows the wise and foolish virgins at a wedding feast in a Chinese courtyard.

Professor Fleming of Union discusses this and the art of other Christian Chinese painters in the book mentioned above.

Books

EACH WITH HIS OWN BRUSH. y Daniel Johnson Fleming. **Friendship Press.** $1.50.)

Our readers will remember Pro-ssor Fleming's pictorial studies of odern Christian architecture in sia and Africa that came out a ar or so ago under the title *Heri-ge of Beauty*. The book created nusual attention not only because "illustrated the influence of in-genous cultures" but also because "threw an illuminating sidelight on the spirit of modern missions."

The same publishers (Friendship ress, N. Y.) have brought out a mpanion piece to those samples of hristian *architecture* on the "mis-on field": namely, Professor Flem-g's studies of the contemporary hristian *art* in Asia and Africa. his will prove as unique and il-minating as the other.

This is the first extensive attempt, e are told, "to bring together pies of representative Christian aintings from various cultures."

Sixty-five paintings and carvings e reproduced and used in such a shion that one readily realizes how ch branch of the human race is nriching the Church Universal ith its own characteristic artistic enius.

Professor Fleming, as usual, leads e way in revealing the capacity nd exalting the spirit of the Chris-an national.

• • •

SOME SOCIAL SERVICES OF THE OVERNMENT OF BOMBAY—A mposium edited by Clifford G. Ianshardt (Bombay. **D. B. Tara-orevala Sons & Co.).**

Every one who has done social ork realizes how important it is know what resources for those in arch of various types of social ministry are available. To help fulfill this need for Western India Dr. Manshardt arranged a course of lectures by experts in various departments of public service in the Sir Dorabji Tata Graduate School of Social Work and he has now published these lectures in a book under the above title. This book is of interest not only to social workers but to every good citizen. Here he will find authoritatively presented what the government is doing along the line of public health, labor legislation and inspection, coöperative credit, child welfare, etc. This is, therefore, a valuable contribution to good citizenship in Bombay.

• • •

THE CHILD IN INDIA, edited by Clifford G. Manshardt (Bombay. **D. B. Taraporevala Sons & Co.).**

In commemoration of the coming of age of the Society for the Protection of Children in Western India Dr. Manshardt has edited a most interesting book showing the progress of work for children and in particular for dependent or delinquent children during the last twenty years. It will be a revelation to many in India to know what is being done along many lines to meet this critical problem. As in a number of other books that Dr. Manshardt has edited each chapter is written by someone thoroughly familiar with the subject with which he deals. The range of topics includes such questions as maternal welfare, the education of pre-school children, balanced diets, training for character, recreation and play, etc. Here is a book dealing with a vitally important topic in a way that cannot fail to stimulate interest and to develop efficiency of service.

THE QUEST FOR RELIGIOUS REALISM, by Paul Arthur Schilpp. (**Harper,** $2.00.)

The author of this book is a professor of philosophy in Northwestern University, but no one need fear that the book itself will be found either academic or dull. In vigorous and almost vehement style it drives straight at the vital issues of religious faith and living in our modern day. It has two main points of emphasis, the rational validity of religious faith and the implications of true religion for social morality. Professor Schilpp is peculiarly well qualified to discuss both these themes. As a teacher of philosophy he is fully aware of the intellectual difficulties encountered by the religious man in a day of scientific thought. He knows what knowing is and writes illuminatingly about the honest questions of inquiring minds. While these lectures—the Mendenhall series in De Pauw University for 1938—were given primarily for college students, they will be read with profit by anyone who is looking for a firmer basis for his faith or who is in a position to advise and counsel others.

The author's special fitness to discuss the ethical issues of modern Christians is suggested by the fact that his chief technical publication is a critical study of Kant's early thinking in the field of ethics, a work already recognized by scholars as constituting a major and probably revolutionary contribution to that difficult subject.

But nothing of the abstruse appears in these popular lectures which deal incisively with problems of practical Christian living. A sub-title to the volume, "Some Paradoxes of Religion," and the statement as chapter headings of the five para-

doxes considered, furnish an outline of its contents. The paradoxes are expressed in the following questions: Can we be open-minded and deeply committed? Can we gain the world without "losing our soul?" Can we be patriotic and Christian? Can we be religious and intelligent? Can God be "Wholly other" and our God? To each of these questions Dr. Schilpp gives an affirmative though critical answer, excepting the last which he answers with an emphatic No.

Although the first and the last two questions seem to be rather theoretical they are in fact treated mainly from the standpoint of the ethical issues of today. What Dr. Schilpp insists upon most strenuously is the ethical character of true religion. He writes, of course, of Christianity and the teachings of Jesus are accepted, without argument, as the norm of true religion. The book might well have been called "Some Paradoxes of Christianity."

If any criticism is to be made of it it should be directed toward the too complete resolution of religion into ethics. To say that true religion is thoroughly ethical is not the same thing as to say that religion does not also have other dimensions which are sometimes of greater importance than its ethical teachings and motivations. These aspects are not denied by Dr. Schilpp but they are not treated in this volume. No mention is made of worship, of prayer, or of the achieving of inner peace and strength by which the soul of man may face the hard dealings of life. There are many, even of those most zealous for ethical sincerity and good works in religion, who are seeking today, as men have always sought, the spiritual renewal which comes through communion with God. This is as true among students as it is among their elders. Realism in religion for all such means the actuality of these inner fruits of religion. It is to be regretted that the book does not have a chapter upon this theme as searching as those which deal with the intellectual and ethical issues.

The last chapter contains a brief but sound criticism of the Barthian theology and a clear statement of the author's own constructive basis for belief in God. The latter is succinctly stated in the following words: "God is an object of religious faith, and He may also be required as an hypothesis of metaphysical speculation, but He is not an object of empirical knowledge." (pp. 167, 168.) What the denial that God is an object of empirical knowledge seems to mean is (1) that God is not known as an object among other objects, (2) that He is not known completely, (3) that scientific verification is not possible in religion, and (4) that "He is outside the possibility of being grasped by sense-knowledge or 'explained' or delineated by deductive reason." (p. 172.)

I question the use of "knowledge" and "empirical" with these restrictions. It implies that the religious man may worship and serve his idea of God but is denied any first hand experience of God in which that idea can be rooted. Dr. Schilpp assails Karl Barth—justly, I think—because he makes God so transcendent that we cannot even conceive Him truly. A similar and equally serious charge can be made against his own position, for it is just as disastrous to religion for God to be "transcendent" to our experience as to be "transcendent" to our thought. More serious because thought always refers to something beyond itself while experience is immediately engaged with reality. There is more Kantian philosophy than Methodist theology in this claim that God is absolutely unknowable.

That some experience of God is possible, however, is plainly implied in certain statements which occur i the criticism of Barth, as, for ex ample, the following: "Whateve else a God Who is 'wholly othe may or may not be . . . He canno be *our* God, if by '*our* God' b meant a Being Who can be wor shipped by rational creatures an with Whom spiritual communio can be had." (p. 182.) "Jesus . . tried to bring God close to man, t reveal God to men in the simples and clearest humanly understand able terms." (p. 183.)

If a Christian communes wit God and not just with his own ide of God and if God is revealed t him in anything more than idea then God is an object of empirica knowledge, even though tha knowledge is not and never can b complete, nor certified by the com mon tests of natural science. Th revelation that Jesus made of Go was in himself as well as in h teachings, and the continuing pres ence of the Holy Spirit is the perma nent possibility of the direct an inner experience of God.

This matter of epistemology is subject of difference between m good friend, the author, and myself the reviewer. It should not be al lowed to obscure the fact that *Th Quest for Religious Realism* is stirring and valid appeal for intelli gent religious faith and courageou Christian living.

—Hugh Vernon White

Recent Publications

Commission on Evangelism

The Fellowship of Prayer, b Gaius Glenn Atkins. *Theme The Life of the Spirit.* Fo the 1939 Lenten season. cents each.

Hand Book for 1939. Individua copies 5 cents; 10 or more, cents per copy; $3.00 per 10 or more.

A Sample of China's Need

THE Chinese Congregational-Christian churches of Tientsin, orth China, "respectfully" and ith "devout and earnest and an-uished heart" appeal to their Chris-in brethren in America to come to eir assistance in relief of the "dis-essed people, cold and hungry, and owly dying" in large areas of their irt of China.

To the devastations of war have een added those of flood and mine. This means appalling suffering to countless thousands, if not millions.

For the most part the villages are "totally surrounded by deep flood." Many houses have collapsed. In only a very, very few fields has it been possible to harvest crops. Over most of the area "not a grain for harvest! . . . Of reserves of grain they have nothing."

Pathetically these sufferers from war, flood and famine say, "Good Man come save." This sole hope they cling to. "If this faint hope is cut off, then it is to die, and there's an end."

"Our churches are in the midst of this. With our own eyes we have seen the situation. For these people we lift our most earnest plea."

Miss Carolyn Sewall of our missionary staff at Tientsin corroborates the facts stated by her Chinese associates and adds her appeal to those that are going to the Church Committee for China Relief, Wynn C. Fairfield, Director.

Personnel of the Boards

Ralph Abraham

REV. AND MRS. RALPH LEE ABRAHAM arrived on furlough om South Africa the last of Nov-nber.

The Abrahams were stationed at routville, which was formerly mvoti and became a station of the outh Africa Mission in 1845. It not a town but a rural area and ceived its name in honor of Alden rout, one of the first group of issionaries sent to Africa.

Mr. Abraham is supervisor of the orth Coast and Zululand work, e self-supporting churches and ndreds of small groups in that rge area of about three thousand uare miles of rough broken coun-y. He visits churches and com-unities in about 125 centers, cluding branches. There are four-en church groups, each with a stor, many branch congregations d lay preachers and about forty nday Schools.

The people, having had western ilization forced on them, as it re, their laws and customs super-ded by the white man's laws and stoms, need to have the essentials of the new scheme of living adequately interpreted to them, lest they fail to understand its important basic factors.

Mr. Abraham is interested in raising the economic level of the people through agriculture and for that he is specially fitted by having had the background of a farm home. He was born in Washington County, Iowa; then his family moved to Keith County, Nebraska, where it homesteaded on the semi-arid plains, so that his boyhood experiences were those common to the frontier. When he was twenty-two the family moved again, this time to Forest Grove, Oregon, to be nearer good schools, as there were eight sons, of whom he was the oldest. He was graduated from Pacific University in 1911 and from Oberlin Theological Seminary three years later. At Oberlin he met Clara Noderer of Cleveland who was graduated from the college in 1914. They were married that year and were appointed by the American Board to the mission in South Africa. Mrs. Abraham supervises the Sunday Schools and several hundred Zulu Girl Scouts.

Roderick Scott

DEAN RODERICK SCOTT of Fukien Christian University, Foochow, China, and Mrs. Scott arrive on furlough early in January. The university, which is supported by four boards including the American Board, added two years ago to its Colleges of Arts and of Science, a College of Rural Reconstruction with two departments: Agriculture and Rural Economics. This college is one of the first of its kind in the world. Practical experimentation went on in twelve villages of the plain which the government asked the college to rehabilitate. The government coöperated by providing funds. Its rural extension service included adult schools, inoculations, a weekly clinic, midwifery training, coöperative agricultural societies, agricultural fairs, children's clubs, help in improving farm products. Last June the university moved to Shaowu.

Dr. Scott heads the Department of Philosophy in addition to his duties as Dean, confidant and adviser of the students. His constant and intimate contact with keen

young minds gives him the opportunity to develop leaders of character and ability. He has studied deeply the Chinese mind and the basic ideas of Chinese culture; has written textbooks on religion for his students; has contributed regularly to the *Chinese Recorder* and other magazines, and recently was called upon for papers on the relationships between the older and younger churches and the future task of the missionary to be used in connection with the International Missionary Council Meeting in Madras.

He was in Shanghai when that city was first bombed, having been engaged to preach at the Community Church there. During these troublous times he has greatly helped the university to keep on an even keel.

Mrs. Scott teaches music in the university and is Director of the choir. As Miss Agnes Kelly of Richmond, Indiana, daughter of the president of Earlham College, she attended that college, and became engaged to the assistant professor of English. Mr. Scott held that position from 1909 to 1913; he had received his B.A. and M.A. (and Phi Beta Kappa) from Haverford College and a second M.A. in English from Harvard in 1908, and then had been instructor in Bowdoin for a year. From Earlham he went to Russia to assist Baron Nicolai in the work of the Russian Student Christian Movement. At the end of seven months he came to the United States on short leave to get married, but the outbreak of war prevented return to Russia, and Mr. Scott became Acting Assistant Professor of English at Oberlin till his appointment to China. His views at that time were expressed in an article in the *North American Student* called "College Professor or Foreign Missionary." Mrs. Scott meanwhile studied music at Oberlin as she had done at Earlham, although there she had majored in mathematics, receiving the degree of Bachelor of Science.

Clifford Manshardt

Rev. and Mrs. Clifford George Manshardt arrive early in January for their furlough from their work in Bombay where for eleven years Mr. Manshardt has been at the head of the Nagpada Neighborhood House which is located in a densely populated part of the city—just where it is most needed. Every hour of the day and evening are filled there with classes of all sorts, a nursery school, debating and dramatic club meetings, indoor and outdoor games. There is a dispensary, and infant welfare center, a library, a young men's hostel. It has also a Graduate School for the Training of Social Workers, the first of its kind in India, and a school for public health nurses called the Health Visitors' Institute, a coöperative venture with the Bombay Presidency Infant Welfare Society.

Five years ago Sir Dorabji Tata, a great Indian industrialist, died and his estate went for the improvement of Indian health, education, and social welfare. Dr. Manshardt was chosen as director of this fifteen-million-dollar trust fund with a free hand to use means to serve India generously and wisely. Recently the Government of Bombay appointed him Chairman of a strong committee to advise government on the subject of Adult Education in the presidency. He has published *The Hindu-Moslem Problem in India* and has recently edited two volumes mentioned in the November issue of this magazine, and which will be very briefly reviewed in this number.

Dr. Manshardt was born in Albany, Oregon, where his father was a home missionary—his grandfather was also a home missionary. He attended Bradley Polytechnic Institute (Illinois) a year, enlisted in the U. S. Army early in 1917 but was not sent overseas until 1918; was attached to Base Hospital No. 14. He took his Ph.B., his M.A. and his Ph.D. degrees from Chicago University and was graduated from Chicago Seminary. He spent a year at Union Seminary in New York and was General Secretary of the Religious Education Association of Chicago the year before his appointment to India in 1925. That year he married Agnes Lloyd of Springfield, Illinois, who had taken her Bachelor of Music degree from Northwestern University in 1922 and had taught music for three years.

In Memoriam

Mrs. Orramel Gulick

Ann Eliza Clark Gulick completed her one hundred and fifth year just the day before she died on October 9, 1938, in Honolulu, where she was born, where she joined the Mission church, and where she was married.

Her parents, Rev. and Mrs. Ephraim W. Clark, went to the Islands with the third company of missionaries—as did the parents of her future husband—arriving March 30, 1828, after a voyage in the *Parthian* of 148 days from Boston around Cape Horn. Her father, after twenty years of general and educational work, took charge of the First Church in Honolulu.

Miss Clark studied at the Punahou School—as did her future husband—and attended Mt. Holyoke from 1851 to 1853. Returning to Honolulu, she was married May 19, 1855 to Orramel Hinckley Gulick, son of Rev. and Mrs. Peter Gulick, missionaries to the Sandwich Islands.

Mrs. Gulick was at the head of a Hawaiian girls' school from 1862 to 1870 when she and her husband went to Japan and gave twenty-one years of service to that mission in Kobe, Osaka, Niigata and Kumamoto.

Going to Hawaii for a furlough they were detained there for missionary work among the Japanese of the Islands. Mrs. Gulick became active in the Kindergarten Association, the Mission Children's Society, the Woman's Missionary Society, and the W.C.T.U. She was also a member of the Daugh-

s of Hawaii and the Daughters of e American Revolution.

In 1913 illness ended their active ssionary work and ten years later r. Gulick died. After that Mrs. ulick lived with her niece, Mrs. ances Jewett, daughter of Luther alsey Gulick and widow of Professor ank Fanning Jewett of Oberlin Col-ge.

Mrs. Gulick's most recent picture—ken with Leeds Gulick—appeared in r August, 1938 issue on page 340.

Lowell E. Jepson

Lowell E. Jepson, a Life Member the American Board, died at his me in Minneapolis, October 29, at e age of seventy-five. Born on a rm in Rice County, Minnesota, Octo-r 19, 1863, he attended both the eparatory course and the college urse at Carleton College, graduating 1887. He then came to Minnea-lis to enter business, and in all these ars has actively identified himself ith the religious, educational, civic, d political life of that city.

He was a member of Pilgrim hurch and for forty years Sunday hool Superintendent. In 1901 he came a Life Member of the Ameri-n Board. For many years he has en on the Board of the Union City ission, in his last years serving as its esident.

He served three terms as president the Minneapolis School Board. He as the oldest member in point of ars of service on the Board of Trus-es at Carleton College, having been ected in 1898. Dr. Donald J. owling said "He attended the meet-ings of the Board regularly. He understood the larger purposes of the college and kept himself familiar with its routine. . . . In his death the college has lost an understanding and loyal friend, and the State an enlightened and useful citizen."

Mr. Jepson was active and well known in civic affairs. He served two terms in the State Senate. A man of abundant energy and boundless good will he gave himself in service to his church, his college, and his city.

Judge Peck

Judge Epaphroditus Peck of Bristol, Connecticut, Corporate Member-at-Large of the American Board since 1921, died October 29 at the age of seventy-eight.

In 1881 he received his LL.B. degree from Yale and was valedictorian of his class; began practice the following year in his home town; was Associate Judge in the Hartford County Court of Common Pleas 1897–1912; was instructor in the Yale Law School 1903–1913; was a Representative in the Connecticut Legislature 1925–1935 and was member of the Committee to Revise the Connecticut Statutes 1930.

In 1913 he published *Law of Persons and Domestic Relations* which went into three editions and in 1932 published a *History of Bristol.* He also wrote articles for legal encyclopedias and for magazines.

A deacon in his church, besides his connection with the American Board he was vice-president of the Corporation of the National Council of the Congregational Churches.

Our FREE CATALOG Saves

Our Missionary Unit Serves Foreign Missionaries

Foreign Missionaries everywhere for over 50 years have had confidence in *Ward's Missionary Unit* as the most economical source for personal supplies and mission equipment of high quality.

Secretaries and Purchasing Agents of Foreign Missions find that our free catalog, with its 100,000 separate items, and our special quantity prices enable them to save money for their stations.

Mission Boards can economize by selecting hardware, paints, plumbing goods, electrical supplies and similar materials from our catalog, for shipment abroad. If you wish a Montgomery Ward catalog, *for export use only,* write TODAY for a free copy.

MONTGOMERY WARD
Export Missionary Unit Dept. H
CHICAGO, U.S.A.

CURRENT THEOLOGICAL PERPLEXITIES

Will be the topic of the Alden Tuthill Lectures by Prof. John C. Bennett, of Berkeley, California, at our Eighth Annual Ministers' Week, January 30 to February 3, 1939. Nine short courses will be offered by our faculty each morning, and four afternoon forums centering around the on-going message of Graham Taylor. Send for folder.

The Chicago Theological Seminary
ALBERT W. PALMER, President
5757 University Avenue, Chicago

BE A NURSE
MAKE $25-$35 A WEEK

You can learn practical nursing at home in spare time. Course endorsed by physicians. Thousands of graduates. 39th yr. One graduate has charge of 10-bed hospital. Another saved $400 while learning. Equipment included. Men and women 18 to 60. High School not required. Easy tuition payments. Write now.

CHICAGO SCHOOL OF NURSING
Dept. 521 100 East Ohio Street, Chicago, Ill.
Please send free booklet and 32 sample lesson pages.
Name _____
City _____ State _____ Age ___

Piedmont College

All but three of the 1938 graduates of PIEDMONT COLLEGE are now living in communities of less than 2000 population.

GEORGE C. BELLINGRATH, *President,* Demorest, Georgia

Boston Insurance Company

Incorporated 1873

FIRE, MARINE, AUTOMOBILE, SPRINKLER LEAKAGE, EXPLOSION, RIOT and CIVIL COMMOTION, TORNADO, RENTS, USE and OCCUPANCY, TOURISTS' BAGGAGE

HOME OFFICE
87 Kilby St., Boston, Mass.

Western Department
Lansing, Michigan

Pacific Coast Department
230 Sansome St., San Francisco, Cal.

TYPEWRITERS
STANDARD PORTABLE
ADDING MACHINES · CALCULATORS
Rented - Sold - Repaired
BOSTON TYPEWRITER CO., INC.
61 Bromfield St. BOSTON, MASS.
Lib. 7411-7440 Est. 1910

Daniel Hand Educational Fund for Colored People

Total Income received from investments from June 1 to October 31, 1938	$26,793.60
Month of November, 1938	10,958.65
Total for 6 months ended November 30, 1938	$37,752.25

American Missionary Association
Division
The Board of Home Missions
of the Congregational and
Christian Churches

WILLIAM T. BOULT, *Treasurer*

BILHORN *FOLDING* ORGANS

World Famous for more than 50 years
Sweet tone; Astonishing volume
Durable; Inexpensive.
Suitable for Missions, Camps, Schools, Homes, etc. *Write for folder.*
Bilhorn Bros. Organ Co.
1414 McLean Ave., Dept. H Chicago, Ill.

Choir Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1174 South 4th St., Greenville, Ill.

AMERICAN ENGRAVING
· PHOTO · LITH · PHOTO-ENGRAVING · OFFSET · PLATES
94 ARCH ST. · 13 OTIS STS.
BOSTON · MASS.

Jesus Set the Example of Early Morning Devotions

(Read Mark 1: 35)

"Begin the day with God" is the oft-repeated exhortation. Mark tells us that Jesus went apart, early in the morning, to pray and to commune with the Heavenly Father. If our Lord and Master felt the need of a spiritual undergirding for the day, how can we expect to fulfill our daily responsibilities without following his example.

Four years ago THE UPPER ROOM, containing a devotional for each day of the quarter, by outstanding religious writers, was established as an encouragement and an aid to daily devotions for groups and individuals.

The January, February, March issue of THE UPPER ROOM is full of the finest of devotional material leading up to the Lenten and Easter season. Place your order early or, if you have a standing order, make sure that the quantity is sufficient for your needs.

Ten or more copies at 5 cents, postpaid; single copy by mail 10 cents. Yearly subscription 30 cents, postpaid, foreign, 40 cents. Send all orders to

THE UPPER ROOM
Doctors' Building, Nashville, Tenn.

J. S. WATERMAN & SONS
SINCE 1832
FUNERAL SERVICE
Local and Suburban

THE AMERICAN BOARD
will help you plan your trip abroad
Each booking made by our Travel Department aids the Board
For further information write to
AMERICAN BOARD TRAVEL DEPARTMENT
14 Beacon St., Boston, Mass.

BECKLER PRESS Inc.
HOOPER PRINTING CO.
High PRINTING Grade
470 ATLANTIC AVENUE
Han. 9476 BOSTON

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

The Chronicle

SAILED FOR THE FIELD

Rev. and Mrs. William P. Woodard, from San Francisco, November 14, returning to the Japan Mission.

Dr. and Mrs. Robert M. Kennedy, from New York, November 18, joining the Ceylon Mission.

Rev. and Mrs. Robert B. Whitaker, from San Francisco, December 1, returning to the North China Mission.

ARRIVALS ON THE FIELD

Mrs. Hugh W. Robinson, at Tientsin, China, August 24, returning to the North China Mission.

Rev. and Mrs. Lucius C. Porter, at Peiping, China, in September, returning to the North China Mission.

Rev. Harold S. Matthews, at Peiping, en route to Fenchow, China, September 30, returning to the North China Mission.

Miss Miriam D. Brown, at Madura, South India, October 10 (transferred from the Marathi to the Madura Mission).

Rev. and Mrs. Frederick W. MacCallum, at Istanbul, Turkey, November 2, en route to Athens, Greece.

Miss Oline E. Nicholson, at Madura, South India, November 4 (transferred from the Marathi to the Madura Mission).

Rev. and Mrs. William P. Woodard, at Kobe, Japan, November 28, returning to the Japan Mission.

DEATH

Mrs. Josephine McCully, matron of girls' hall at Allen Normal School 1926–1930, on September 9, 1938.

Bangor
Theological Seminary
Founded 1814
•
A thorough training for College men.
Three year course leading to B.D.
•
Non-college men—four year course leading to diploma.
Co-Educational.
•
A Faculty of distinguished Scholars.
•
Expenses low
Write:
President Harry Trust
Bangor Theological Seminary
Bangor, Maine

J. S. WESBY and SONS
Good Bookbinding
SINCE 1845
44 Portland St., Worcester, Mass.

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave. Boston, Mass.

CHARLES H. DeRUSHA
Printer
LIBerty 8180
Booklet, Catalogue and Job Printing
470 Atlantic Ave., Boston, Mass.

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE
"PAPERS OF OLD-FASHIONED QUALITY"
MADE AND DISTRIBUTED BY
TILESTON AND HOLLINGSWORTH CO.
"Papermakers for More Than One Hundred and Thirty Years"
MILLS AND OFFICE
BOSTON, MASSACHUSETTS

DIRECTORY OF BOARDS

THE GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

287 Fourth Avenue, New York City

Moderator: Rev. Oscar E. Maurer, New Haven, Conn.
Secretary Emeritus: Rev. C. E. Burton
Secretary and Minister: Rev. Douglas Horton
Associate Secretary: Rev. F. L. Fagley
Assistant Secretary: Rev. W. H. Denison
Treasurer: Mr. A. Y. Meeker

The General Council is a voluntary organization to provide for mutual counsel and inspiration. It gives unity to national organizations in that the voting membership of the Council constitute the majority membership of the Home and Foreign Boards, making joint action possible.

The Executive Committee is the Council ad interim for business not otherwise provided for. Specifically it recommends the benevolence apportionments and gives advice to the denominational agencies directly or through the Council.

Permanent Commissions are maintained on Evangelism and Devotional Life, The Ministry, Stewardship and on Interchurch Relations and Christian Unity.

THE CORPORATION FOR THE GEN COUNCIL OF THE CONGREGATIONAL CHRISTIAN CHURCHES OF THE U STATES.

Successor to The Corporation for the N Council.

President: Rev. Oscar E. Maurer
Secretary: Rev. Douglas Horton
Assistant Secretary: Rev. Lewis T. Reed
Treasurer: Mr. William T. Boult

Chartered to administer trust funds for or tions and causes of the denomination.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Rev. Rockwell Harmon Potter, *President*

Agency of the Congregational and Christian Churches for Christian Work abroad, including Congregational Woman's Boards

Organized 1810 Incorporated 1812

Congregational House, Boston

EXECUTIVE OFFICERS
Executive Vice-President
Rev. Fred Field Goodsell
General Correspondence

Treasury Department: Harold B. Belcher, Treasurer; Frederick A. Gaskins, Attorney and Assistant Treasurer; S. Emma Keith, Assistant Treasurer

Home Department: Rev. D. Brewer Eddy, Mrs. William H. Medlicott, Rev. Leonard M. Outerbridge (Executive Secretary of Promotion), Miss Ruth I. Seabury, Miss Mary D. Uline, Rev. Hugh Vernon White

Foreign Department: Rev. Alden H. Clark, Miss Mabel E. Emerson, Rev. Wynn C. Fairfield. Rev. H. E. B. Case, Mark H. Ward, M.D. (Medical Secretary)

Editorial and Publicity Department: Rev. Enoch F. Bell, Miss Dorothy P. Cushing

Purchasing and Publishing Department: Harvey L. Meeken, Agent

Literature, educational plans, slides, speakers and information at 14 Beacon St., Boston; 287 Fourth Ave., New York City; 19 South La Salle St., Chicago.

THE WOMAN'S BOARDS

Since the consolidation, the Woman's Boards listed below continue as holding companies in order to care for funds which cannot be transferred and to receive legacies written name of these organizations.

Woman's Board of Missions, incorpora Massachusetts, 1869. Frederick A. G Treasurer, S. Emma Keith, Assistant Tre 14 Beacon St., Boston.

Woman's Board of Missions of the I incorporated in Illinois, 1873. Mrs. W. T. H Treasurer, 19 So. La Salle St., Chicago.

Woman's Board of Missions for the incorporated in California, 1877, Mrs. W. C dale, Treasurer, 2514 College Ave., Berkele

THE BOARD OF HOME MISSIONS OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Rev. Hugh Elmer Brown, *President*
Rev. William F. Frazier, *Executive Vice-President* William T. Boult, *Treasurer*
General Offices, 287 Fourth Avenue, New York City

THE CHURCH EXTENSION DIVISION

Strengthens the religious life of needy areas in the West and South and among Negro and Foreign-speaking churches through the maintenance of home missionary pastors and the provisions of a variety of means of spiritual stimulation; assists congregations throughout the country in the securing of churches and parsonages.

Rev. Ernest M. Halliday, General Secretary
Elbert C. Wood (Church Building)

DIVISION OF CHRISTIAN EDUCATION

14 Beacon Street, Boston, Mass.

Seeks to lift the life of local churches throughout the country to higher levels by providing expert guidance and effective programs in the fields of Children's Work, Young Peoples and Student Work, Leadership Education, World Fellowship and Adult Education.

Rev. Harry T. Stock, General Secretary
Rev. John Leslie Lobingier Rev. Erwin L. Shaver
Miss Lucy M. Eldredge Rev. Paul R. Reynolds
Miss Mildred C. Widber [*Chicago*]

THE AMERICAN MISSIONARY ASSOCIATION DIVISION

Maintains ties of fellowship with the disadvantaged groups in our country through the support of schools, colleges, hospitals and agencies for adult education among the Negroes, Indians, Southern Highlanders and Puerto Ricans.

Rev. Fred L. Brownlee, General Secretary

THE MINISTERIAL RELIEF DIVISION

Affords some measure of security to the ministry of our churches by making grants to aged and disabled ministers and their widows and orphans.

Rev. Lewis T. Reed, General Secretary

THE LAYMEN'S FELLOWSHIP

11 Whitney Avenue, New Haven, Conn.

Endeavors to inspire the men of our churches to Christian service and to promote their fellowship in effective work or the local parish, the district association, the state conference and our national organizations.

Donald A. Adams, Chairman

THE PILGRIM PRESS DIVISION

14 Beacon Street, Boston, Mass.
19 South La Salle Street, Chicago, Ill

Publishes textbooks and periodicals in t of religious education; supplies pastors and cl with books and other accessories such as co envelopes, bulletin boards, vestments, etc.

Sidney A. Weston, General Secretary

THE PROMOTION AND MISSIONA EDUCATION DIVISION

Undertakes to awaken in our churches an gent concern for the spiritual needs of the States and to inform our constituency of the ties of the Board of Home Missions.

Rev. Leonard M. Outerbridge, General Se
Helen Frances Smith Rev. John R. S
George N. White Mary D

MISSIONS COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

14 Beacon St., Boston, Mass. 287 Fourth Ave., New York City 19 So. La Salle St., Chicago

Rev. W. Frederick Bohn, *Chairman*
Chase Kimball, *Recording Secretary*
Rev. Leonard M. Outerbridge, *Executive Secretary*
Mrs. W. H. Medlicott, *Associate Executive Secretary*
William T. Boult, *Treasurer*

Rev. Howell D. Davies, *Regional Secretary (Chicago)*
Mrs. E. E. McClintock, *Associate Secretary (Chicago)*
Rev. James E. Walter, *Associate Secretary (Boston)*
Miss Lucy V. Seidler, *Office Secretary and Assistant Treasurer*

The Missions Council is constituted by the Prudential Committee of the American Board and the Board of Directors of the Board of Home Missions under authority of the General Council to effect a unified program of missionary education and promotion. Its Cabinet is composed of Rev. Fred Field Goodsell, Executive Vice-President of the American Board; Rev. William F. Frazier, Executive Vice-President of the Board of Home Missions; Rev. C. Burger, St. Louis, Missouri, representing the Conference of State S tendents, Mrs. W. H. Medlicott and Rev. Leonard M. Outerbridge, Cha Its Joint Staff includes personnel of the promotional units of both Boa

The Missions Council is the "official body for each of the Missionary Societies for the purpose of disseminating information, cultivating interest and pr funds." For literature, educational plans, slides, speakers and information address the Missions Council at 287 Fourth Avenue, New York, or 14 Beacon Boston, or 19 South La Salle Street, Chicago.

PENSION BOARDS

Rev. Charles S. Mills, *President* Rev. Lewis T. Reed, *Secretary* William T. Boult, *Treasurer*

General Offices, 287 Fourth Avenue, New York City

The Annuity Fund for Congregational Ministers is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1937, 3,321. Assets, $6,960,322.

Retirement Fund for Lay Workers provides annuity benefits for lay workers in Congregational churches, colleges, societies and other institutions, on a contributory basis. Membership, December 31, 1937, 504. Assets $267,094.

The Pilgrim Memorial Fund is a per foundation for the Annuity Fund, held in t the Corporation for the General Counci income supplements the minister's annu ments toward annuity benefits. Net coll December 31, 1937, $5,035,503.

THE COUNCIL FOR SOCIAL ACTION

287 Fourth Avenue, New York 5757 University Avenue, Chicago

Rev. John C. Schroeder, *Chairman*
Rev. Alfred W. Swan, *Vice Chairman*
Jeremiah P. Edwards, *Treasurer*
Rev. Dwight J. Bradley, *Executive Director*
Mrs. Elizabeth G. Whiting, *Associate Executive Director*
Rev. Hubert C. Herring, *Director of Publications and Secretary for International Relations*
Frank W. McCulloch, *Secretary for Industrial Relations*
Mr. and Mrs. Stephen Raushenbush, *Secretaries for Research*
Mrs. Margueritte H. Bro, *Editor of Social Action and Secretary for Promotion of Publications*
Miss Katherine Terrill, *Secretary for Literature*

The Council for Social Action represe churches in the fields of social research, tion and action. It seeks to serve the c and to help the churches serve the nation world in the areas of social strain—intern industrial, racial and rural.

Walker Missionary Homes, Inc.

Dedicated to

MISSIONARIES

for their

Time of Retirement
Time of Disability
Furlough Year
Children

By helping the Walker Missionary Homes you can share in the service that the Homes renders to the veteran and active missionaries of the American Board.

•

Checks should be made payable to

WALKER MISSIONARY HOMES, Inc.

and sent to

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston

★ ★

OLD COLONY
TRUST COMPANY

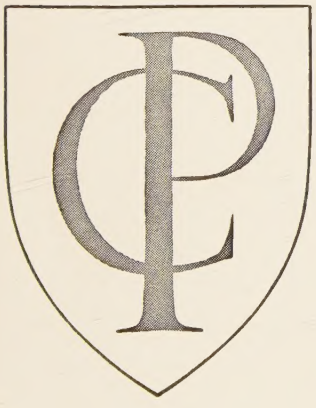
17 COURT STREET, BOSTON

★

Complete Trust Service

Executor ★ Trustee
Agent ★ Guardian
Conservator

Allied with
The FIRST NATIONAL BANK *of* BOSTON



Established 1882

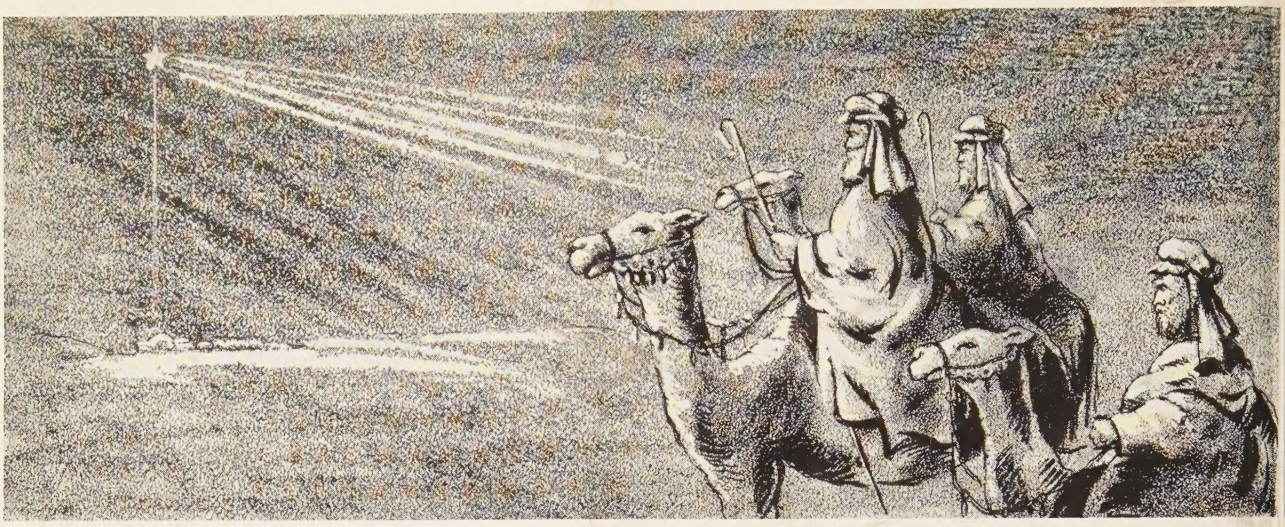
The
Commonwealth Press

Printers Building

44 Portland Street

Worcester

Constant and Dependable Printing Service



"Where is He that is born King of the Jews? For we have seen His Star in the East and are come to worship Him"

Camels travel by night, commencing their journey at sunset and moving swiftly and silently through the long hours of darkness until the dawn. The Three Magi of the East travelled twelve nights under the quiet stars.

EPIPHANY, celebrated on January 6, has for centuries been one of the great festivals of the Christian Church, commemorating the coming of the Magi to Jesus at Bethlehem.

"And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts—gold and frankincense and myrrh."

* * *

Today the spirit of revenge and thirst for conquest stalks the face of the earth. Man's inhumanity to man shocks our souls. The new monstrosity of undeclared war appalls us. Religious liberty, freedom of thought, and the rights of minorities are in peril. The mission of the Christian Church proclaiming "Be not afraid, for behold I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord," is the only way of healing the wounds of men and nations.

Sunday, January Eighth

The First Sunday After Epiphany Is Universally Known as

Missions Sunday

On this Day We Commemorate the Manifestation of Jesus to the Magi of the East

Let us also fall down and worship Him and open our treasures and offer unto Him our gifts. Placed upon the altar of your Church, your gift is indeed a gift to Him, and will make possible the manifestation of Jesus and His Way of Life to our own land and throughout the world. Enclose your gift in an envelope and mark it "For Missions." It will be forwarded by your Church Treasurer.

Pastors and Church Treasurers are reminded that Sunday, January 8, is also the last ingathering Sunday of the Church fiscal year. All remittances mailed to your State Conference Treasurer and postmarked not later than January 10 will be credited on the apportionment records for 1938.

For further information write Missions Council of the Congregational and Christian Churches—
287 Fourth Ave., New York 14 Beacon St., Boston 19 So. La Salle St., Chicago